

Seminoles

1850-1922

Feb. 8, 1931.

SEMINOLES BREAK "WALL OF SILENCE"

Characteristic Songs Are Re-
ported Obtained From
'Glades Indians.

The "wall of silence" of the Seminole Indians of the Florida everglades has been broken, Miss Frances Densmore, specialist in Indian music of the Bureau of American Ethnology, reported in a letter to the bureau this week.

Less than two weeks ago Miss Densmore, provided with recording instruments, went among this people, who hitherto have been hostile to being observed by scientists. Years of experience in Indian manners enabled her to secure almost at once some of the characteristic Seminole songs, including those which accompany "the green corn dance."

The Seminoles, it is explained at the Bureau of Ethnology, never have been entirely reconciled since the two great Seminole Wars early in the nineteenth century, one of which cost the Government \$20,000,000, and finally was won only by violating a flag of truce to capture the Indian chief.

The ethnology of the Creek people, from whom the Seminoles are directly derived, is well known. They were moved by the Government to the Indian Territory, where they established themselves. But following the great Creek War many of the tribesmen refused to remain with the tribe and drifted into Northern Florida. These "separatists"—an approximate translation of the Indian words "seminoles"—eventually came together in two large bands. They are believed to have preserved quite thoroughly the old Creek manners, customs and language, which will be studied by Miss Densmore.

Throughout the years the Seminoles, representing an extremely conservative element among the American Indians, have preserved a considerable degree of independence, attending to their own tribal affairs and many details of civil Government. Jurisdiction over them has been partly in the hands of the Federal and partly of the State Government. Through the years they have been reputedly a very suspicious people and only today some of the more liberal among them are beginning to adopt the ways of white men.

~~by a peaceful population, and the rich prairies whitened by the flocks of pioneer farmers from the old States.~~

~~I have the honor to be, general, most respectfully, your obedient servant,~~

~~W. W. CHAPMAN,~~

~~Brevet Major and Assistant Quartermaster.~~

~~Major General T. S. JESUP,~~

~~Quartermaster General, Washington, D. C.~~

F.

CHIEF QUARTERMASTER'S OFFICE,
Tampa, October 21, 1850.

GENERAL: I have the honor to report the operations of the quartermaster's department in Florida during the past year, under my direction, as follows:

To meet the contingency of hostile operations against the Seminole Indians, supplies were first accumulated at St. Augustine and Tampa, in August, 1849. From the former depot supplies were furnished to establish posts on the Atlantic coast, to wit: New Smyrna, Indian river, and Fort Dallas, on the Miami river. The attention of the commanding general being first directed to the protection of the frontier settlements, and Pilatka, on the St. John's, being a better point for sending supplies up the St. John's and Ochlawaha rivers, Pilatka was substituted as a depot, and St. Augustine broken up. Temporary posts were established at Orange creek, Okehumke, the Withlacooche, Hillsborough, and Flint rivers, on the high-road leading from Tampa to Pilatka, and on Lakes Hains and Griffin, the head-waters of the Ochlawaha. A depot was established at Savannah for furnishing a depot at Indian river, the magnitude of which position was increased in consequence of the location of a line of posts westerly from that point to the Kissimmee river. The operations being wholly of a protective character up to this time, and the Indians, since their murders at Indian river and the trading-house on Pease creek, retiring to their assigned limits in south Florida, where active operations, if necessary, would take place, the importance of Tampa as a depot became greatly enhanced, and large supplies were required and received at this point from Brevet Colonel Hunt, at New Orleans. From Tampa, posts on an easterly line, to connect with the posts west from Indian river, were established, with a sub-depot on Pease creek. The line thus advanced caused all the posts to the north of it to be abandoned, and the troops concentrated on this line and south of it. A sub-depot was placed on the Manatee river to supply the posts on a line to Chokkomicklu, another point on Pease creek, where the burnt store stood; here, also, a bridge of 120 feet span was constructed, for operating to the south, if necessary. Two other posts were established at Charlotte harbor—one at St. Joseph's island, and the other at the Carlosahatchee river. The great number of posts located, and frequent changes of the stations of the troops, required a large amount of land and water transportation and material, all of which was furnished to meet the wants of the service and the wishes of the commanding general—which, upon retiring from the immediate command of the troops in Florida, he took occasion to express in a letter to

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August	8	-	-	-	-	-	10,000 00

me, herewith transmitted. An efficient ~~train~~ ^{train} of 112 wagons and teams was early organized, and kept in activity, moving with the troops through the country, and keeping up supplies at the several posts, from time to time, of subsistence, forage, and quartermaster's stores. Before any of the steamers belonging to the quartermaster's department could be sent to the Atlantic coast of Florida from the Gulf of Mexico, the services of a chartered steamer were needed to communicate between Savannah and Indian river, until in February, when she was relieved by the iron propeller Ashland and steamer Monmouth; these kept the depot at Indian river supplied until it became necessary to lay them up, being unserviceable. These were old boats when sent to Florida. The water transportation to Tampa consisted of steamers Fashion, Colonel Clay, and Derossett. In February the Derossett became disabled, and the steamer Planter was purchased by Col. Hunt to supply her place. The Derossett was subsequently repaired, with the means in the department at Tampa, and has since been sold at New Orleans. At eighteen posts established, full and safe protection was given to the public property, and the troops liberally supplied with camp equipage. At the permanent posts, storehouses, stables, hospitals, and quarters for men and officers, have been erected. In all cases, this work has been accomplished by the labor of the troops, with materials obtained by them in the country—a carpenter in but few cases being hired to instruct the laborers.

In July, a reduction of the land transportation was ordered, and the quantity not required in Florida directed to be sent to Texas. The steamer "Fashion" has transported the surplus transportation, and, in one more trip, will finish that service. There remain in Florida fifty-five mule-teams, one hundred battery horses, and seventy horses in the quartermaster's department for express and other purposes; (sixty four horses and forty mules remain to go to Texas.) The depot at Tampa, at first under the control of Major Haskins, was, on account of his enfeebled condition, assigned as the station of Brevet Major Donaldson. Of the efficiency of Major Donaldson I cannot speak in too high praise, and the commanding general's notice of his services renders it superfluous for me to say more. The depot at Indian river was assigned to Captain Jordan, to whom credit is due for its organization, and for meeting the wants of the department on the east side of Florida. To both these officers I am indebted for a zealous support in the conduct of the department.

I have drawn upon you for ninety-seven thousand nine hundred and ninety-seven dollars and forty-three cents in the past year, and received thirty-one thousand five hundred and ten dollars from the treasury and other sources, as per statement herewith. This is the amount that has passed through my hands for the department in Florida. Of the expenditures in connexion with this service at Savannah and New Orleans, reports from the officers at those places will give information. Details concerning the depots at Tampa and Indian river will be furnished by the officers immediately in charge of them. I take occasion to urge again the establishment of an "army wagon-yard," connected with the Quartermaster's department. I imagine no civilized nations at this day would intrust to contractors the manufacture of gun-carriages, &c.; and no officer of experience will dispute that the transportation of the army should be as perfect and free from blemish as the work turned out from our arsenals. I trust, general, that you will make exertions to obtain the appropriation from Congress, at its next session, asked for in my correspondence with you on this subject.

Respectfully submitted.

A. C. MYERS,
Brevet Major and A. Q. M.

Major General JESUP,

Quartermaster General, Washington.

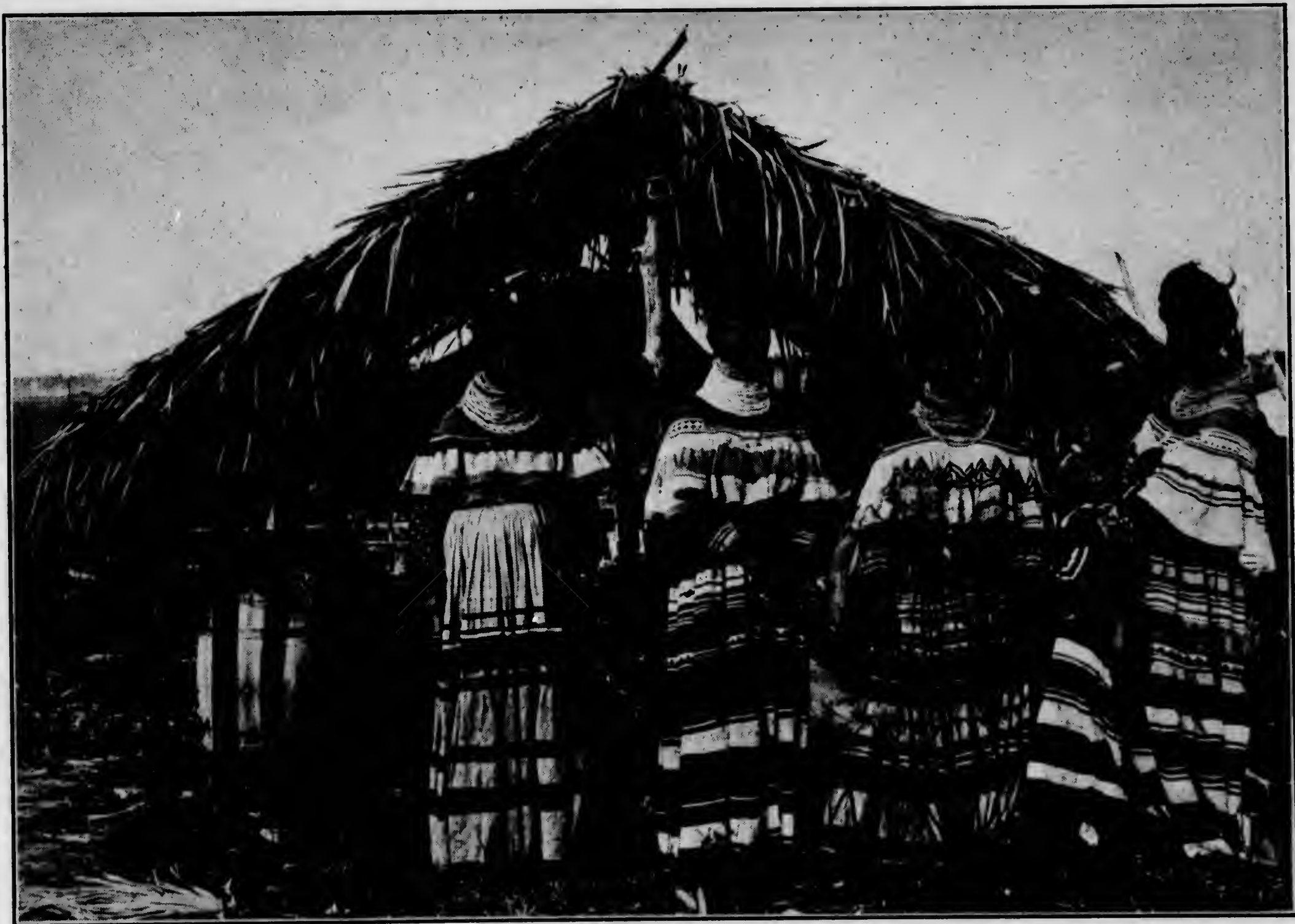
sufficiently high to furnish vegetable crops and citrus groves with capillary water in the pinelands and hammocks lying between the Everglades and the ocean.

The Everglades were not much traversed by the white man for a period of two generations in about the middle of the last century, or in other words, from the period of the notorious Indian hunters after the first big real estate grab was made more or less successful by an attempt to exterminate the Seminole or remove him from the land, down to the remarkable developments during the first quarter of this century.

The Everglades have, or should we say once had, several floristic features. Their edges are fringed by such natural plant-associations as flatwoods, pinelands, small prairies, or "glades," and hammocks. The latter plant-association,

truly a jungle, although really a minor element in the structure of the Everglade vegetation, gave to the general public through superficial observation the erroneous idea of the Everglades. Aboriginal mounds or ruins of aboriginal occupation and civilization are also to be met with on the outskirts and in the interior.

To one who has been through the Everglades, several major elements in its superficial geology and vegetation are evident. At the upper end there is a shallow basin which, always filled with water, constitutes Lake Okeechobee. As the aborigines sometimes termed it Mayami, it appears as Lake Mayami on some of the early maps of Florida. Lake Okeechobee has several features of interest. Its area is second to the largest fresh-water lake within the United States—Lake Michigan being the larg-



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A SLOUGH IN THE EVERGLADES. A FORK OF THE HEADWATERS OF TAYLOR RIVER WHICH FLOWS SOUTHWARD TO THE BAY. THE WATER, COVERED WITH LILY-PADS AND MAIDEN-CANE, ABOUNDS IN AQUATIC AND AMPHIBIOUS ANIMALS. THE BORDERING HAMMOCKS ARE THE ROOKERIES OF COUNTLESS WATER BIRDS OF VARIOUS KINDS.



A "GATOR-HOLE" IN THE EVERGLADES. SUCH SHALLOW POOLS AND THE ENVIRONS ARE THE HOMES AND DELIGHTS OF THE ALLIGATOR. THE IMMEDIATE SURROUNDING PLANT ASSOCIATION COMPRISES SAW-GRASS, BULRUSHES, AND CAT-TAILS. LILY-PADS COVER MORE OR LESS OF THE WATER SURFACE.



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est; it is a kind of counterpart of the celebrated St. Johns River. The headwaters of the St. Johns and those of Lake Okeechobee, the Kissimmee River, rise, the former on the eastern side and the latter on the western side of a rather narrow watershed. The St. Johns flows northward, expands with Lake George, continues and empties into the Atlantic Ocean through an easterly channel. The Kissimmee River flows southward, expands into Lake Okeechobee, and

plant-association of indescribable beauty. On the southern side between the open waters of the lake and the Everglade prairie there had accumulated an enormous deposit of humus or decayed vegetable matter apparently unequaled by a similar structure in the United States. This accumulation of humus, essentially a gigantic sponge, covering thousands of acres varying from one foot to several feet in depth, supported an association of pond-apple and elder



TEMPORARY CAMP OF CREEK-SEMINOLE INDIANS IN THE EVERGLADES. THE GROUP SHOWS JESSIE WILLY AND FAMILY. A CENTURY OF EXPERIENCES MAKES THE EVERGLADES A SAFE PLACE OF RESIDENCE FOR THE INDIANS. THEY MOVE ABOUT DRY-SHOD OR BY CANOE, ACCORDING TO THE STAGE OF THE WATER.

empties into the Gulf of Mexico through a westerly channel—the Caloosahatchee.

Up to a few years ago the rim of Lake Okeechobee, particularly on the eastern side where the strong westerly winds and hurricanes through ages had thrown up some of the lake bottom as a sand beach, a primeval forest—hammock—of gigantic cypress trees and various broad-leaved temperate-region trees, such as the maple, the ash and the elm, and a few tropical trees whose seeds had been sown there by migratory birds, formed a

unique in all of North America. The Everglades south of Lake Okeechobee, say for half the distance to the Bay of Florida, are merely saw-grass prairie, with just the same amount of relief as mid-ocean in calm weather. In the more southern portion the surface is dotted by myriad hammock islands ranging from a small fraction of an acre to several acres in extent.¹

¹ Some plant geographers consider the southeastern part of the Florida Peninsula lying south and east of the Everglade Keys as

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WHERE THE EVERGLADE PRAIRIE MEETS THE BRACKISH AND SALINE MARSHES AND SWAMPS OF THE CAPE SABLE REGION. THOUSANDS OF ACRES ARE COVERED WITH DWARF MANGROVES AS SHOWN ABOVE. TOWARDS THE COAST THE MANGROVE TREES GROW VERY LARGE AND WITH THEIR PROPR. ROOTS FORM IMPENETRABLE FORESTS.

Although Lake Okeechobee naturally has a nearly stable water-level, in the greater part of the Everglades the level of the surface-water has normally a seasonal fluctuation. Thus in the rainy season, the summer, the Everglades should be brimful of water; on the other hand, in the dry season, the winter, the surface should be more or less dry. At this period the Everglades represent a low prairie, while in the wet season they really constitute a vast lake. When seen at this high-water stage, some of the early Spanish expeditioners considered the whole basin a vast lake and it was recorded "Lake Mayami."

Various minds have conceived various schemes for the "development," of the Everglades, or "devilopment" as interpreted by some. Among these ideas "drainage" and "farming" have been

"Front Prairie." By position it is a front prairie, but in no essential way, either in structure, plants or plant-associations, does this one differ from that part of the Everglades lying north and west of the Everglade Keys, except where it is invaded by maritime vegetation.

prominent excuses for tampering with the Everglades, ravishing directly the "glades" and indirectly the whole of the southern part of the Florida peninsula.

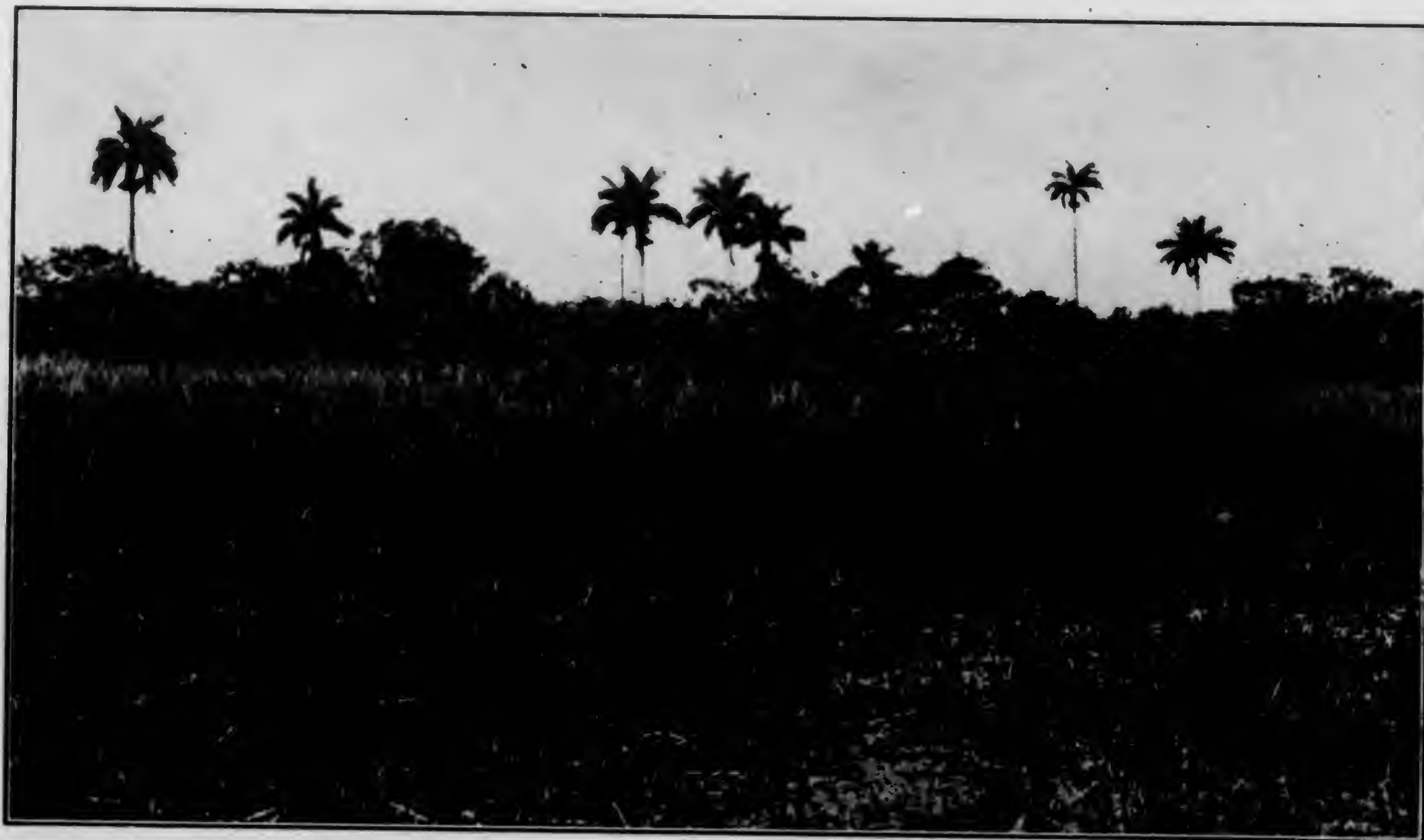
Since the beginning of this century five water highways, preliminary to the dredging of drainage canals, have been added to the natural outlets for the enormous amount of water of this spring. The sudden upsetting of nature's routine of ages did not better matters, to say the least. Droughts and "freezes" are said to be now more frequent than formerly. Large areas of land between the Everglades and the ocean are said on good authority to have been rendered worthless for farming by seriously lowering the water-table and eliminating the capillary water-supply necessary for the existence of vegetation, particularly of cultivated crops. Thousands of acres of humus, deprived of the moisture naturally covering the rocky or sandy foundation of the Everglades, have completely disappeared in smoke, gases and



THE EVERGLADES OR SAW-GRASS, WITH FRINGES OF PINELAND ASSOCIATION, OUTLIERS OF THE EVERGLADE KEYS IN THE DISTANCE. FARTHER NORTH IN THE EVERGLADES THE TOTAL LANDSCAPE IS THE SAW-GRASS PRAIRIE. CLOUDS OF SMOKE FROM A PRAIRIE FIRE MAY BE SEEN AGAINST THE SKY.



A WATER-HOLE IN THE EVERGLADES—AN IDEAL CAMPING PLACE FOR BOTH THE RED-MAN AND THE WHITE, BEFORE THE "GLADES" WERE TAMPERED WITH. SUCH DEEP HOLES FURNISHED COOL PURE WATER EVEN DURING THE DRY SEASON.



A SMALL SECTION OF ROYAL PALM HAMMOCK, THE LARGEST OF THE EVERGLADE HAMMOCK ISLANDS, WITH EVERGLADE PRAIRIE IN FOREGROUND. IT HARBORS ABOUT TWO HUNDRED KINDS OF WOODY AND HERBACEOUS PLANTS, MANY FERNS, AND A LARGE NUMBER OF ROYAL-PALMS.

of Lake Okeechobee. It fringes the lake, the fringing area becoming wider southward on both sides of the lake. The main basin has a gentle curve westward. The eastern side follows the rock rim of the eastern coastal region of Florida; its western side follows a nearly similar curve along the Indian Prairie and the Big Cypress Swamp. The Ten Thousand Islands form a kind of delta of the Everglades. There much of the surface-water finds its way to the Gulf of Mexico through a labyrinth of myriad channels. In addition to the delta-like outlet, the measureless water of the Everglades is constantly escaping in numerous surface streams flowing into the Atlantic Ocean, through the coastwise lagoons, Bay Biscayne and the Bay of Florida, through the Caloosahatchee flowing into the Gulf of Mexico, through subterranean streams, some of which show themselves as springs of fresh water off the shores of the ocean or in the coastal saline lagoons and bays, through the honeycombed limestone of

sections of the coastwise ridge on the east, through general seepage and through evaporation from a surface of about three hundred thousand acres. These are the natural outlets for the Everglades' waters, not only unmeasurable but also unmanageable on occasion.

The balance of the surface waters and of the water-table, regulated through ages, was normally beneficial to the natural vegetation of the Everglades themselves and all the surrounding territory. With this water protection, climate was tempered and fires, at first a natural calamity as a result of lightning and later artificially started by the methods of primeval man, were relatively rare and evidently circumscribed. Furthermore, the many elevated parts of the Everglade prairie and the islands were tillable during the seasonal period of low water—the winter. Curiously enough the winter is the proper season for the growing of vegetable crops in that latitude. Likewise, under these natural conditions, the water-table was

SAC AND FOX AND SEMINOLE INDIAN RESERVATIONS.

LETTER

FROM THE

ACTING SECRETARY OF THE INTERIOR,

RELATIVE TO

*A recent survey of the line dividing the Creek ceded lands, upon which the
Sac and Fox and Seminole Indians have reservations.*

DECEMBER 19, 1872.—Referred to the Committee on Indian Affairs and ordered to be
printed.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., December 17, 1872.

SIR: I have the honor to transmit herewith a copy of a communication, dated the 7th instant, from the Commissioner of Indian Affairs, inviting the attention of this Department to a recent survey of the line dividing the Creek ceded lands, upon which the Sac and Fox and Seminole Indians have reservations, from the Creek reservation, as provided for by the eighth article of the treaty with the Creeks, of June 14, 1866. (U. S. Stats., vol. 14, p. 785.)

An examination of the field-notes and plats of said survey, which has been approved, discloses the fact that the line above referred to divides the reservations of the Seminoles and Sacs and Foxes, leaving extensive improvements east of said line, and, consequently, within the Creek country.

In view of the facts stated it is recommended that legislation be had authorizing negotiations with the Creek Indians for the purchase of that portion of the reservation of the Seminoles and Sacs and Foxes thrown, by the survey, into the Creek reserve.

I have, therefore, prepared, and herewith transmit a draught of an act to authorize the Secretary of the Interior to negotiate with the Creek Indians for the cession of a portion of their reservation occupied by friendly Indians, and respectfully commend it to the favorable consideration of Congress, to the end that the Government may be enabled to execute the existing treaty stipulations with the Indians interested.

I have the honor to be, very respectfully, your obedient servant,
B. R. COWEN,
Acting Secretary.

Hon. J. G. BLAINE,
Speaker of the House of Representatives.

DEPARTMENT OF THE INTERIOR,

Office of Indian Affairs, Washington, D. C., December 7, 1872.

SIR: I have the honor to invite the attention of the Department to the following, viz:

By the 3d article of the treaty concluded with the Creek Indians June 14, 1866, (U. S. Stats. at Large, vol. 14, p. 785,) said Indians cede to the United States, for the settlement of friendly Indians and freedmen, the west half of their entire domain, to be divided by a line running north and south.

In consideration of the cession made by the 3d article of the treaty concluded with the Seminole Indians March 21, 1866, (U. S. Stats. at Large, vol. 14, p. 755,) the United States, by said article, granted to said Indians, out of the Creek ceded lands, a reservation containing 200,000 acres.

In consideration of the improvements upon the reservation of the Sac and Fox of the Mississippi tribe of Indians, ceded by the 1st article of the treaty concluded with said Indians February 18, 1867, (U. S. Stats. at Large, vol. 15, p. 495,) the United States, by the 6th article of said treaty, granted to these Indians a reservation out of the Creek ceded lands, containing about 750 square miles.

The Seminoles and the Sacs and Foxes have settled upon their respective reservations, and have made improvement thereon, not expecting to be disturbed by the survey of the line dividing the Creek ceded lands from the Creek reservation, as provided for by the 8th article of the Creek treaty of 1866, hereinbefore referred to. However, the survey has subsequently been completed, and approved by the honorable Secretary of the Interior, under date of the 5th February last. Upon an examination of the plats and field-notes of said survey, it is found that the dividing-line cuts through a portion of the reservations above referred to, for the use of the Seminole and Sac and Fox Indians, leaving extensive improvements east of said line, and, consequently, within the Creek country.

In view of the foregoing, I respectfully recommend that the matter be aid before Congress, with the request for legislation authorizing the Department to negotiate with the Creek Indians for the purchase of the lands thus thrown into the Creek reserve, to the end that the tribes who have settled down in good faith, and entered into agricultural pursuits, may not be deprived of the fruits of their industry, through no fault of theirs, and, further, that the Government may be enabled thereby to carry out existing treaty stipulations with the Indians interested.

Very respectfully, your obedient servant,

F. A. WALKER,
Commissioner.

The Hon. SECRETARY OF THE INTERIOR.

AN ACT to authorize the Secretary of the Interior to negotiate with the Creek Indians for the cession of a portion of their reservation occupied by friendly Indians.

Whereas, by the third article of the treaty concluded with the Creek Indians, June fourteenth, one thousand eight hundred and sixty-six, said Indians ceded to the United States, for the settlement of friendly Indians and freedmen, the west half of their entire domain, to be divided by a line running north and south; and whereas the recent survey of said line, made in conformity with the provisions of said treaty, includes

within the limits of the Creek reservation, east of said line, some of the improvements made on a reservation selected on what was supposed to be the Creek ceded lands, for the Seminole tribe of Indians, which reservation is provided for in their treaty of March first, one thousand eight hundred and sixty-six, and also some of the improvements of the Sac and Fox of the Mississippi tribe of Indians, made on a reservation intended to be established in accordance with the provisions of their treaty of February eighteenth, one thousand eight hundred and sixty-seven; and whereas said improvements have been made upon said lands by and for the aforesaid Indians, who have settled thereupon in good faith, in accordance with treaty stipulations; and whereas it is necessary, in order to secure these improvements to said Indians, and to insure them suitable reservations, that the lands occupied thereby should be granted to them: Therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Secretary of the Interior be, and he hereby is, authorized to negotiate with the aforesaid Creek Indians for the relinquishment to the United States of such portions of their country as may have been set apart, in accordance with treaty stipulations, for the use of the Seminole, and the Sac and Fox of the Mississippi tribes of Indians, respectively, found to be east of the line separating the Creek ceded lands from the Creek reservation, and also to negotiate and arrange with said tribes for a final and permanent adjustment of their reservations; and the Secretary shall report the result to Congress.

Red Signs and White Science

How the Florida Seminoles Read the Signs of Nature and Escaped the Recent Tropical Hurricane

By CLARENCE E. BOSWORTH

FOUR weeks before the hurricane struck Palm Beach and the east coast of Florida last September, the Seminole Indians of the Okeechobee Band prophesied the disaster. They vividly described the velocity of the coming wind, specified the depth of water which would sweep the Everglades, and warned of general destruction and appalling loss of life.

No quibbling marked their predictions. The blossoming of the saw grass first attracted their attention. This blooming was out of season, and untimely blooming of this Everglades grass has been for centuries a signal to the Seminoles to stop, look, and listen.

They sensed a certain tenseness in the stillness which hung over the 'Glades; the smaller birds stopped singing and chirped nervously, and their flights were short and furtive—their general drift was northward and westward. The great buzzards, too, were apprehensive and seemed to group themselves as though in consultation. Instead of taking their usual great, gliding flights, they went aloft and nervously beat the air—their drift was northward and westward. The alligators barked with unusual frequency and exposed themselves recklessly, moving in great num-

Among the first to enter the Everglades on rescue work following the tropical storm that swept Florida last September, Mr. Bosworth's observations are of unusual interest, for not only did he weather this storm and the hurricane of 1926, but survived the destructive Tokyo typhoon in 1917 and came out of the wreckage of the Formosa typhoon the following year. As a writer, traveler, and historian he is intimately acquainted with many races and people, and has devoted the past three years to recording the history of the Florida Seminoles—Editor.

bers toward deeper waters. The water snakes moved with them. Meadow rats and rabbits began a trek along the roads and trails, northward and westward, squeaking and grunting irritably, making little effort to hide their movement. Crickets signaled a warning to those who would listen. This was enough. The Seminoles had read the signs.

To those who, in the light of science, regard the reading of "signs" as a form of superstition or unwarranted credulity,

the accuracy of these Indian forecasts must have been surprising at least, and somewhat challenging of explanation. The Seminoles did not undertake a miles-per-hour prediction of the wind because that is a white man's classification. They did, however, graphically describe its velocity, and the wind was as terrific as they said it would be. Not until the storm was actually in progress did the white man with his science know about it, and then ships in the storm zone wirelessly the news. This was a week before it struck the Florida coast. Almost hourly, the weather men radioed ships for additional information, and from these reports they computed the speed, intensity, and general direction of the storm. Eventually falling barometers in Porto Rico and along the Florida east coast signalled the storm's arrival. White science was twenty-four days be-



The Seminoles sensed nature's danger signals and prophesied disaster when the saw grass in the Everglades bloomed out of season and the alligators, exposing themselves recklessly, barked with unusual frequency and moved in great numbers toward deeper and safer waters

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Having read the "signs," the Seminoles prepared a brief migration into the land of their brothers, the Tallahasseees, far to the north and west of their own threatened territory. Before leaving they urged their white friends to follow them to safety. But white men no longer believe in "signs." They listened with supercilious amusement to the earnest pleadings of the Indians and, with deprecating gestures, told the Seminoles to be on their way. The Seminoles went; the white men stayed. Insofar as is known, not a single Seminole was lost in the storm.

Chagrined, undoubtedly at their own inability to forecast the intensity of the approaching storm and seeking to find some solace, the white men

are seeking now to disprove the accuracy of the Seminole forecast of the storm by seizing upon the official statement from the Red Cross headquarters at West Palm Beach that on the third day following the storm, a Seminole arrived at headquarters seeking aid for his people. I saw this Indian and he did not appear as bedraggled as some of the rest of us. From

his appearance one would say that he had been more regularly fed in the days immediately preceding his appearance at headquarters than most of us who were engaged in rescue work. Certain it is that none of us who made the first trips into the 'Glades saw any Seminoles.

If the white people who have seized upon this Indian's appearance at headquarters were more intimately acquainted with the Seminoles, they would find less comfort in his request for aid. The Seminoles are not naturally greedy or grafting, but contact with white men has given them new ideas of conduct. From us they have adopted the idea that if something usable may be had for the asking, it does no harm to ask.

A day or two after the Miami storm in 1926, word reached the Seminoles that prodigious quantities of food, clothes, and other desirable supplies were being given away in the city. Chief Tony Tommy marshaled his band into town after admonishing his people to look as pitifully needy

as possible, but when they arrived, he saw what a mess the white man was in, so they wandered back into the 'Glades as silently as they came. Some days later, a rescue detail was sent to them but the rescuers found that, except for a rather discomfiting wetting, the Indians had suffered no ill effects from the storm. The Indians also predicted this storm, but seem to have attached little importance to its coming because they stayed in the 'Glades to weather it.

And what of the white man with his radios, barometers, and whatnots of science to foretell storms? He was only twenty-four days behind the Indians with their saw-grass

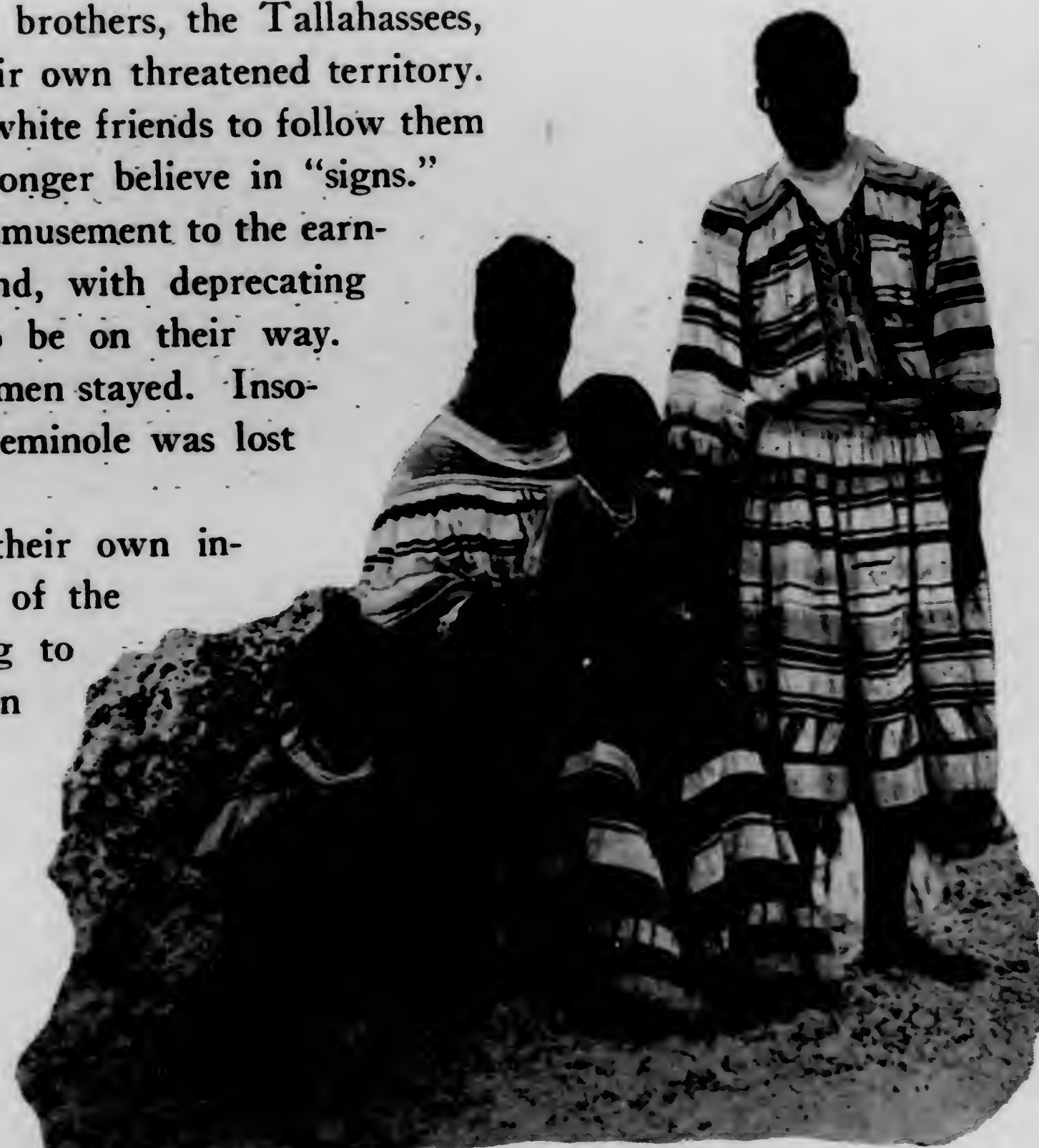
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If the white man had sensed the same certainty in his science that the Seminole sensed in his "signs," the loss of life might have been negligible. There was ample time for the removal of everybody from the threatened area.

The Seminoles proved that. And who are these Seminoles?

Today, they seem to be chiefly important as items of interest to those who visit Florida in winter. They are more significant than that, however, even though they may be no more important economically and socially. Until 1750, the Seminoles were a part of the Creek Confederacy and lived in Georgia. The name properly is Simanoli, and means renegade or runaway. Statements as to why the Seminoles withdrew from the Creek Confederacy differ. They were Muskogean, and the Muskogean were the chief tribe of North American Indians of the Creek Confederacy which included Creeks, Choctaws, Chickasaws, Seminoles, and others. It does not appear that economic discontent could have caused their withdrawal.

The Seminoles claim that their forefathers under their first independent chief, Seacoffee, were opposed to the warlike living of the Creeks, and having learned of the land to the south which offered them peace, plenty, and the oppor-



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the colonization of Florida or the government of the promising peninsula, and it may have seemed to them that freedom in Florida would be nearly, if not quite, absolute.

The Creeks and white critics say that they migrated because they were too lazy to fight, too shiftless to keep pace with the Creeks, and too indolent to hunt under comparatively difficult conditions. Not much is found to substantiate this theory, however.

If the Seminoles fled into Florida to escape warfare, they



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This acquisition or reception of slaves was nothing new in 1817 and 1818 when their "raids" were most talked about,

for one of the first messages that Congress ever received was from the Georgians who asked that a large number of Colonial troops be placed along the southern border of the state to keep slaves from deserting their masters. It is hardly possible that the Seminoles, after twenty years of acquiring these negro recruits without effort, would have felt



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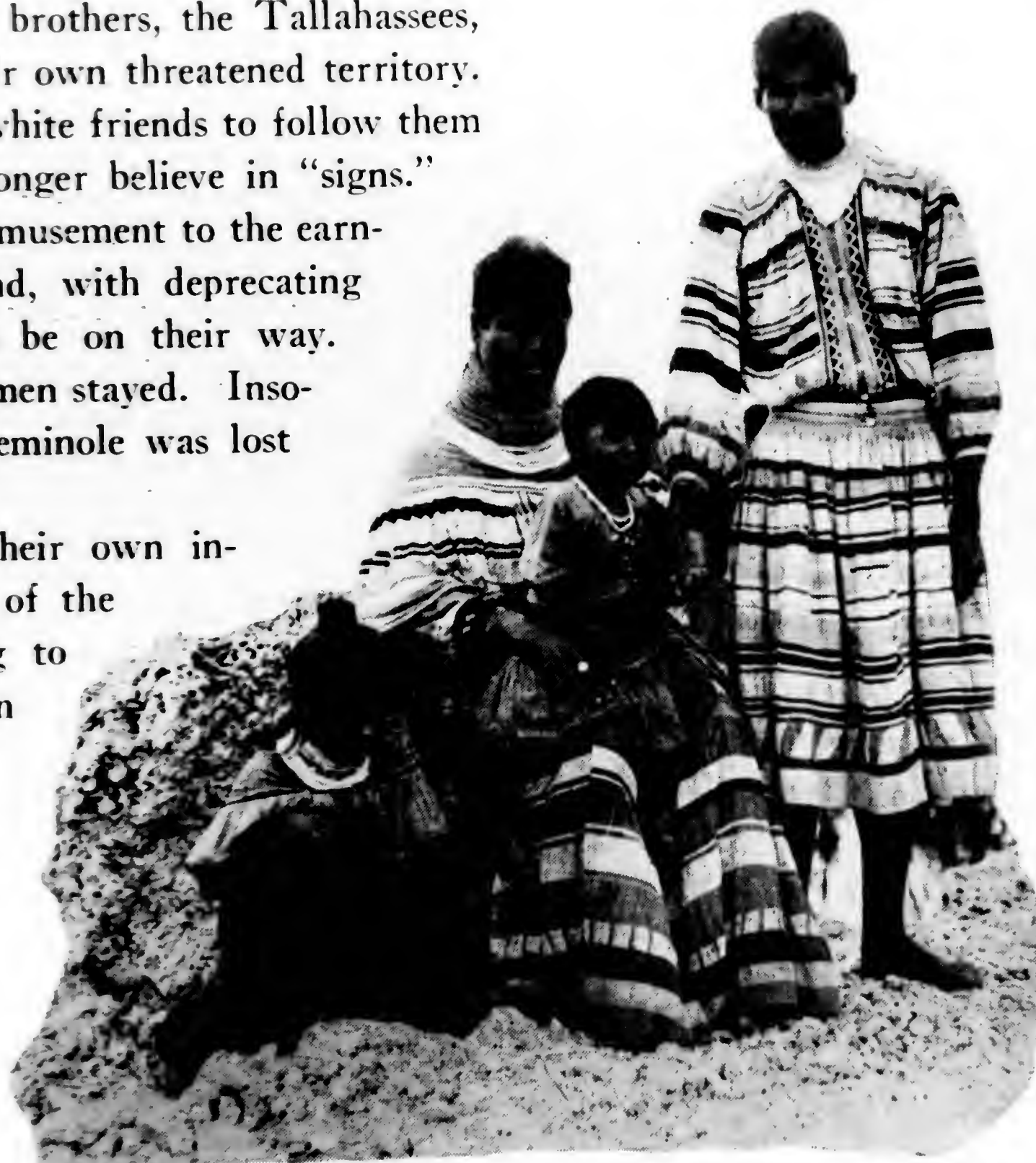
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Retake of Preceding Frame

any need for aggressive effort to acquire more. And there is no evidence that they ever wanted them, anyway.

They did, however, appreciate loyalty and when the Georgians demanded that the Seminoles return their slaves, the Seminoles stoutly refused. This led to one of the most humorous incidents in the military history of the United States, and it gave Georgia the distinction of being the only state in the Union that ever carried on an independent foreign war. This war was unique. There was no fighting. The Georgians couldn't find the Seminoles.

They found plenty of trails but no Indians. The Seminoles had a cute trick of tramping a perfectly evident trail, broad and inviting. Then, individually, or in small groups, they jumped the border of the trail, climbed up into the trees, draped themselves with Spanish moss, and kept very quiet while the Georgian marched bravely on. Georgia's private war fizzled out in 1810.

Then came Andrew Jackson and the Seminoles found themselves with a real war on their hands. So did the country. The United States, using seven successive generals, and spending \$17,000,000, fought the Seminoles for seven years. The army finally succeeded in rounding up fifty braves and twenty canoes near what we now know as Fort Lauderdale. The captives, however, were immediately released, and the Seminoles recognized as one of the "Five Civilized Tribes." More than that, the Government recognized the Seminoles as a Nation and granted them autonomy.

Op-peel-it ojus! That is, it is to laugh heaps. No Seminole ever surrendered; his losses were practically negligible. It was not within the power of the government to give the Seminole something that he had always had; so being recognized as a civilized tribe and as a nation did not flatter the Seminoles a bit because they never recognized the white man's capacity to flatter them. Even the four hundred Seminoles still left in Florida today secretly regard us as a people who lie, cheat, and steal, and, consequently, are entirely unworthy as a people for them to associate with. Despite the fact that in 1916 all Indians were given full citizenship by Congress, the Seminoles refused to accept it.

The Seminole wars seem to have been wantonly precipitated, and appear to have been forced by that spectacular soldier, Andrew Jackson, who, after his great defense of New Orleans, became a national hero. He was of the South and when the planters appealed to him personally for a solution of their troubles over escaping slaves, their appeals concerned something that he well understood. When he told the nation that the Seminoles must be driven out of Florida, that settled the matter. Yet, after the war had been in progress several years, bewildered General Jessup wrote to the President, "We are attempting to remove the Indians when they are not in the way of the white settlers, and when the greater portion of the country is unexplored wilderness of the interior of which we are ignorant."

Then Florida, in 1819, became the property of the United States and all America felt that it now had a free hand to deal with the savages as each and everyone saw fit. The slave-holders along the northern border felt free to organize

independent excursions to recover their slaves. This led to excesses and the government found that the raiding planters were almost as much of a problem as the Seminoles.

Then, somebody conceived the idea of deporting the Seminoles to an isolated spot in the West and a great pow-wow was held. Arkansas was chosen as the objective but the Indians stipulated that a delegation should be permitted to visit the "far country" to see how they liked it. This request was granted and the government allowed the Indians to migrate to the land of the Pawnees as best they could. But they were violently received. The Pawnees stole their ponies, blankets, and all other possessions and beat them out of the country. Glad to escape with their lives the Seminoles, weary and worn, returned to Florida and declared most emphatically that they didn't like the "far country." Before much more could be done about it, they had melted away into the Everglades and the Army was again confronted with the task of rounding them up.

These Florida Seminoles are today the only independent people living within the confines of these United States. Technically, they are still at war with us, if we are not with them. They seek no favors and accept none. During President Cleveland's administration when the government tried to give the Seminoles plows, wagons, hoes, and the like, Chief Tiger Tail pointed scornfully toward a settlement of shiftless whites and said, "Indian no want. Give 'em him."

The government has tried to educate the Seminoles and to make them feel that they would have a greater part in the plan, invited them to help build the schoolhouse under the supervision of the man who was to be their teacher. They worked faithfully, and the night before school was to open, teacher and intended pupils lay down in their blankets to sleep together. In the morning, the teacher awoke to find himself alone. The Indians would have none of it.

One way and another, the Seminoles have always maintained comparative freedom of action and thought, and they still maintain it even when it comes to hurricanes. And from their last demonstration, it appears that they still retain the ability to out-guess the white man.

The young bucks have departed largely from the wearing of the tunic, bright sash, and close-fitting, deerskin leggings, but they still wear many shirts and as many loosely tied, bright colored handkerchiefs around their necks as they possess. But the dress of the women has not changed. They still wear no headdress at all. They wear a straight, full skirt, long enough to hide their bare feet, and the long sleeved, full fitting waist which fails to meet the skirt band by about two inches. They satisfy their longing for adornment with metal breast-plates, bracelets, and strings of bright beads.

Their houses are still largely of palmetto leaves and skins of wild animals with a floor of split logs raised about two feet above the ground. Some of the more progressive and less stubborn have recently built board houses.

They have never felt any great economic pressure but they have found tourists a source of easy wealth, and this has enabled them to turn the white man's motor car into the Indians' delight, and with it they ramble over Florida at will.



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The Florida Seminoles—Their Right in the Everglades

By Minnie Moore-Wilson, Kissimmee, Florida.



THE characteristic of Americans since that July day in 1776 has been to "wake somebody up" and when we stop to think of the dormant strength that has been stored up in this red race of the Everglades for more than a century—of 600 people that have been denied liberty and a square deal, then we must know that the citizens of Florida, when fully aroused as to the true condition of the vanquished and unfortunate Seminole will rise up and demand justice.

The Legislative halls at Tallahassee are now vibrant with the affairs of the State. More than one hundred men have answered to the roll call and bills for moral uplift, bills for material progress and bills for financial aid will be presented.

"What will the Legislature of 1915 do for the Seminole?"

This subject is all-absorbing and is appealing to every red-blooded, white American in Florida and the homeless condition of these native people, the original owners of all this country, is touching the instinct of chivalry of all Florida's Indians.

A STATE PROBLEM

Florida's Indian population is a State problem and not a National problem;

This article was read before the Legislative Committee at Tallahassee, and was endorsed by same. Also before the Reciprocity meeting of the Jacksonville Womens' Club with endorsement by them.

these aborigines occupy a unique position, different from that of any other tribe in the United States. First they were Spanish subjects, but, with the hoisting of the American flag in 1821, they came as a part of the new territorial possessions,—citizens of the United States.

Under Spanish rule, Florida was home to them and in peace they possessed lands, cattle, indigo plantations and orange groves. With the influx of white settlers from the Southern States, who came with their slaves and blood hounds, the Seminoles commenced to retire towards the Everglades.

In 1855 when the U. S. Government deeded to Florida all her "swamp and over-flowed lands" the Indians came as a part of the possessions, as they occupied the Everglade territory. Thus they became a *State problem, as much a part of Florida as the land itself!*

Florida accepted this gift of the Everglade country from the National Government. Can she repudiate her responsibility to her Indians subjects that came as a part of this gift? Of the 58,000 square miles we call the Land of Flowers little remains for the original owners.

THE SEMINOLE LAND BILL

At the last Legislature, as is well known, a Seminole Land Bill was care-

fully drawn by an intelligent body of men granting a tract of 235,000 acres to the Everglade Indians. The bill passed both House and Senate but was killed on the last day by the Governor's veto. If there was any technicality involved (and no reasonable one has ever been given) then a similar bill should be so framed as to free from any objectionable features and passed at the approaching Legislature.

For the benefit of those not informed, 200,000 acres of this tract are water-covered and utterly worthless for agricultural or reclamation purposes, being of "lime stone rock formation full of pot holes and according to the report of the committee on Indian affairs would only serve as a hunting ground, and further that no white men could ever make use of it."

So today we find our Florida Seminoles stranded in these great morasses, a Nation haunted by famine and extinction. Will the democracy of Florida allow a helpless people to be crushed out of existence by a handful of speculators, whose highest thought is the jingle of dollars? This forlorn remnant of a once powerful race are being pushed on and on, by a brute force totally unworthy of Floridians and the white speculator says, "There is no land left for the Seminole, let him make bricks without straw."

NO ALMS ASKED

In making a plea for these bewildered people we only ask that they be given an American chance. No alms are asked, neither charity, nothing but the lands that are theirs by the sacred rights of Governmental treaty.

Further making of good citizens is the highest duty of an individual or a State and every Seminole Indian is capable of being molded into a worthy American citizen, fully up to the highest Caucasian standard.

The first work for Floridians is to see that these bewildered people have an abiding place, a refuge where they can work out their own destiny without fear of molestation. At the present time, the Seminole selects a home, builds his wigwam and with rude tools clears and fences his little fields. The white man comes along and tells the Seminole to "move on, move on," that he has purchased the property. In his anguish, the Indian is silent and uncomplaining and with his little belongings moves on into other trackless wilds.

It should be the duty of the Floridians to resent with all their strength the enemy of the Seminole,—the man, the bandit, who would rob him of his home.

The knowledge of Florida's boundless millions of untenanted acres makes this appeal an easy one, and the opposition may as well realize that the agitation will not cease nor the subject be settled until it is settled right and justice is done the helpless, home-loving Seminole, and thus white America may atone in part, for a cruel "Century of Dishonor."

Florida's honor is far greater than her land possessions and to know that the State of Florida has the legal right to sell her Everglade lands is to know that the State of Florida has the legal right to make a grant of such lands and thus right a wrong a century old. This Florida of ours, the fairest State in the Southland, is great enough to come to the rescue of the kindly and home-loving Seminoles and to give them a shelter and a refuge in this, the direst hour of their existence.

LET FLORIDA DO HER DUTY NOW

Let Florida do her duty now and not wait as Oklahoma has done until America asks, "Why have these red people of the 'Glades been cheated out of their rightful inheritance," for the answer might be an entangling one to unravel.

Surely the Everglade country has had enough ugly and destructive publicity, for all Florida suffers today for high pressure sales of water covered Everglade lands.

The hour has arrived when the voice of Floridians should be heard and the call to right and justice should be sounded from every hamlet, town and city of this fair State. No longer should these wards of Florida be denied homes in the country they love so well, and no longer should a stigma on the fair name of Florida be heralded in flaming head-lines to the world.

THE DRAINAGE PROBLEM

No longer should the great drainage scheme be in the way. It is not a question of whether the 'Glades can be successfully drained. It is not a question of subterranean lakes that would require the locks and gates of Pluto's region to cut the water off. It is not a question of \$28,000,000 to complete the drainage. It is not a question of whether bonds can be sold or not, nor of the enormous "drainage tax" that may continue for half a century, nor of U. S. Court indictments and all the propaganda that combine to make the Everglade problem a staggering one; none of these unhappy subjects should be debated.

It is the crime against an innocent people that is robbing the Everglade country of a success and a triumph and filling the great drainage scheme with defeat and humiliation.

Shall we make of Florida a little Belgium by driving the Seminole from his possessions?

The tragedy of brave little Belgium must not be repeated in Florida, for this American Nation of ours is looking to and thinking of oppressed humanity as she has never done in the 432 years of her Anglo Saxon existence, and if homes are again denied this red race in the land

of their nativity, denied them because they are an innocent and helpless people—if only Florida, of all the forty-eight States in the Union, continues to carry a blot on her escutcheon, then will the smouldering embers of journalistic comment and investigation burst forth into a lurid flame of expose as if lighted by a thousand signal fires. Then will an inquiring and indignant public wait for the answer to the riddle of the Okeechobee sphinx which alone holds the key to this Egypt of America—the land of the Seminoles!

If injustice be done the Seminoles, will the Everglade lands ever be sold?

A Vital Point in Education

One of our great men has very aptly distinguished between the educated and the uneducated man, in words to the effect, that the educated man sets his own task and keeps himself at it, while the uneducated must serve the task master. Think upon this, students! In our school a large proportion of the students are leaving out the vital point of education. True, they are acquiring knowledge, but they are not training themselves to be masters of self of the situations of daily life.

The genuinely educated man places a high value on his life and determines the use he will make of it. He then, of his own will, sets out to accomplish this. Without doubt he could exist by aimlessly passing from day to day, but he would be merely a slave to himself, and all the world.

Such a life would hold neither success nor happiness.

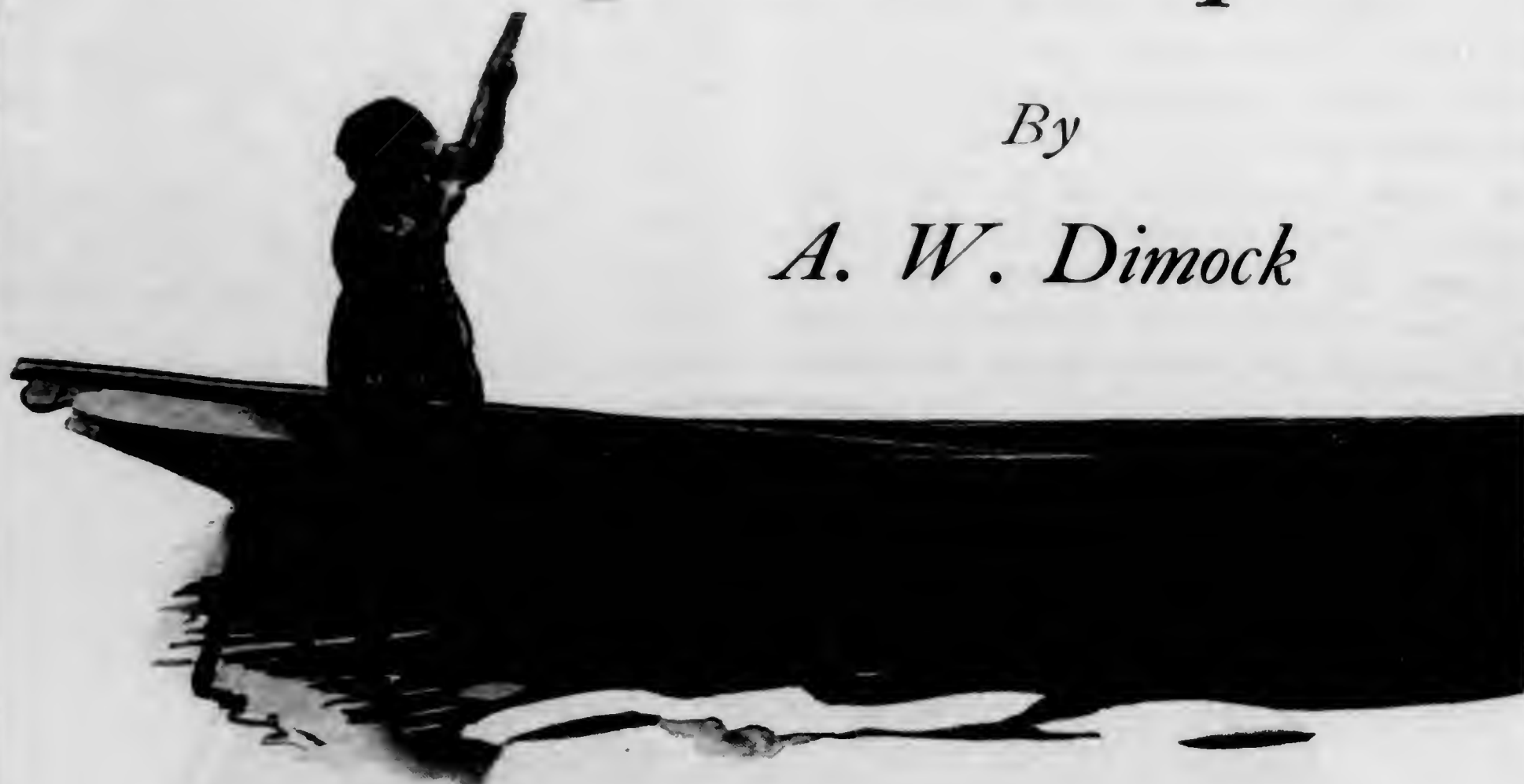
So, young women and young men, girls and boys, take the advantages you have in the school room and industrial activities to make masterful women and men. Go into your lessons and your work as if you were choosing them rather than having them placed upon you; do your tasks in a spirit of willingness rather than being forced; in all you do, strive to gain independent thought and action, rather than being pushed or led, so that when you come to take your part in the world's work you will be able to use your lives in a purposeful, helpful way.—*The Chemawa American*.

Outlook - February 1911.

A Despoiled People

By

A. W. Dimock



With Pictures by Julian A. Dimock

THERE are at bay in the swamps of Florida, the last refuge to which they can retreat, the descendants of that Osceola whose just defiance of the United States was as heroic an act as history records. Among them are those who propose to defend and, if need be, die for their homes.

It is all too pitiful. A sheriff's posse can follow the trail of these possible belligerents to their shacks in the Everglades and shoot them down, at the sacrifice only of the lives of a few of our citizens and—the honor of the Nation.

Business will not be disturbed. The daily journals will give the tragedy about half the space devoted to a balloon ascension. But another chapter of shame will be added to the record of our treatment of the Seminoles.

Less than a century ago the substantial habitations of these people, surrounded by well-tilled fields, extended for two hundred miles across the State of Florida. Then, harried and hunted by our forces under General Jackson, their houses and villages were destroyed and they were driven from their homes. Force proving costly, this simple-minded people was tricked by treaties that one blushes to

read. There was an open treaty with chiefs purporting to represent the tribe, and a secret one with chiefs as individuals. Paltry as was the compensation promised by the Government for the surrender of a vast territory, it was never paid. Protests by the Governor of Florida and by Colonel Humphries, the Government's own agent, were ignored. The full text of the infamous treaties may be found in Sprague's "History of the Florida War."

South, and again south, we have pressed these people. We have hunted them through their own swamps and driven them to hide in the grass like rats. We have made the United States their traditional foe, the bogie of childhood and the dread of maturity. The visitor to their camps in the swamps may now confront rifles leveled in the fear that he is an official of the Government.

There are three hundred Seminoles in the Everglades and the Big Cypress Swamp. As our countrymen have crowded them, they have retreated into the swamps from the land to which they hold the first title. They have been driven into the last ditch, and that last ditch is being drained by our people.

No Indian title to the land he occupied

was stronger than that of the Florida Seminole. Yet his alone has been ignored by our Government and people for generations. Now, as he poles his heavy canoe through the bit of wilderness left him, there comes to his ears the whistle of the locomotive which is bringing hordes of land-seekers to his door, and his eyes rest upon big dredges with which the State of Florida is draining away his water domain. His home is being exploited by great companies, and people by tens of thousands are paying millions of dollars

To a wrongful policy, long continued, we are in the way of adding inhumanity. In their shrinking domain these Indians are realizing the condition of Poe's prisoner within iron walls that contracted daily. Already their food is insufficient and famine not impossible. Egret plumes are contraband, and, besides, the birds are nearly extinct. Otters are very, very scarce. White hunters have slaughtered the deer, and little stands between the Seminole and starvation but the few remaining alligators.



"OUR HOST WORE HIS CEREMONIAL COSTUME"

for slices of his heritage. Speculators, promoters, and agents wax fat on the sale of his lands. Uncounted families will prosper through cultivating them, and thousands of homes of an alien race will be built on the wreck of his. The Seminole of Florida stands in the path of our people, who covet his land, but we can brush him aside as easily as an automobile can run over a baby.

We have denied all rights of these people and taken their heritage by brute force, without pretense of compensation, in violation of law and defiance of justice.

I know a Seminole family of twelve members, eight of whom are children and three women, all dependent for support on the labor of one Indian. Of the eight pickaninnies five are orphans adopted by this redskin humanitarian and supported out of his meager earnings. He follows the trails of alligators through moccasin-infested swamps, kills and skins the reptiles, salts the hides, and carries them a score or two of miles to a trading-post, where they are received at about a dollar each in exchange for food for his family.

Since the Seminoles have been forced

into the Everglades they have built their camps, with pole-supported, palmetto-thatched roofs, on little keys of less than an acre each, with sometimes an adjoining key for a garden. They grow a few guavas and oranges, and raise sugar-cane, and also corn, which they pound in a primitive mortar. They spear canters and shoot garfish with blunt arrows. The turtle are baked in the shell, and the rank smell of the gar is roasted out of it in the ashes. The sofkee kettle is kept on tap; it contains an olla-podrida of corn-meal, flour,

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"THE LADY OF THE CAMP DISPLAYED HER BRIGHTEST CALICO AND HER BEADS TO THE LAST POUND"

vegetables, and meat. The big wooden spoon within it is a perennial invitation to the members of the camp and the stranger within its gates to partake at will.

From the fire in the Seminole cooking shack big sticks of wood radiate outward, like the spokes of a wheel from its hub. As more fire is needed these sticks are fed up to the center.

The tribal organization of the Florida Seminoles is loose but efficient. They are divided into a score of camps, in each of which the word of a chief is law. The

exact hour of his execution, that he may not fail to be present at the ceremony.

Reserved and shy, with an inherited distrust of the white man, the Seminole guards his home against the intrusion of our people. The Camera-man and I met him years ago on the rivers of the west coast, and his canoe passed ours without his seeing us. He avoided us in the Ten Thousand Islands and turned his face from us in the Everglades. At his hunting camp in the Big Cypress he was civil but silent; at the trader's store he pre-

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tended to know no English, and it was only at a moonshiner's camp that he unbent. Then we caught him with his family, gave candy to the pickaninny, and photographed the outfit. We promised him prints, and he accepted our assurances as if he expected them; but when later, at the trader's store, we redeemed our promise, he looked as if he were about to faint. His eyes followed us as if we were freaks, and he said something to the trader which made him laugh. Afterward the man explained to me:

"He says you no lie. Everybody who comes here wants to get a picture of an Indian. They all promise to send him a copy, and usually some tobacco with it; but I never before knew one to keep his promise."

Suddenly the attitude of the Indians toward us changed. They began to understand our English, ate with us when we met in the 'Glades, and were hospitable when we invited ourselves to their camps. It was harder to get on with the squaws, and there were some whose confidence we never could secure. There were camps, too, which we have not been allowed to enter, although their owners have been friendly—at a distance.

A few of the Seminoles can read, write, and keep their simple accounts. At a camp which we were the first white men to visit we saw a little book kept by our host. On a page half filled with memoranda of alligator hides sold and ammunition and supplies bought we found comments on ourselves:

"good frend, all time, come my camp, me no care, stop 3 days, go new york, come see me next time."

"no lie, all rite, get mad easy."

The getting mad referred to was merely a manifestation of indignation at some vile expressions for which our race, and not his, was responsible. We had been in his canoe in the 'Glades when he met and hobbled with an alligator-hunter whom we knew. The conversation of the white man was crystallized obscenity, and its vileness was permeating the vocabulary of the Indian. Soon after the hunter had passed on the Seminole asked:

"Where good white man live? He no come here."

When I sought his opinion of the trader

at whose store I had first met him, he nodded vigorously:

"Him good *ojus* [much], no lie, no cheat Injun boy, me think so."

I asked how he liked a certain missionary, who was a far better friend to him than the trader, but who lacked the tact with which the latter abounded.

"Him *holowaugus* [no good]. Injun no want white man' God. Want Injun God. Mission man talk, talk, talk, Jesus Clist all time."

The Seminole's prejudice against white men becomes positive dislike of missionaries and hatred of Government men. When a mission was established at Immokalee (Home), the Indians fled to the swamp.

A recently established mission is on practical lines. It consists of a hospital, with medical attendance and advice free, a trading store where supplies are sold at cost, and a home where the red man is always welcomed. The Indian needs to be taught our language and our industries, and untaught his superstitions and distrust of his white friends, before he tackles our theologies.

From this little mission flows about the only good influence that reaches the Seminole of the swamps and the 'Glades. When he touches the civilization of the east coast of Florida, he is plied with the strong drink which is poison to his race, but which few people of the wild can resist. On the western borders of his habitat he finds white hunters slaughtering the deer, killing the alligators, and trapping the otter, which belong by inheritance to him and upon which the support of his family depends.

The Seminole is a good deal of a man, and has preserved much of the dignity of demeanor which his heritage of freedom gave him. While camping with one of them in the Big Cypress a negro refugee from the swamp came to our fire. He was hungry, and I made up a parcel of grits, bacon, and coffee for the poor fellow, whose appearance appealed to my sympathies. While I was gathering the stores the negro went out with the Indian to bring in wood for our fire. As they returned I could read the history of their races in the face, form, and bearing of each. The negro slouched along with obsequious

face, furtive glance, and back bent to its burden. The Seminole strode in advance with an erectness of carriage and a mien worthy of, say, the President of the Chemical Bank, although his bare legs—I mean the Indian's—impaired the realism of the illusion.

I was proud of our conquest of one Seminole camp and of winning the good will of its members. Our hospitable host daily swept the tables on which we were to sleep, and, when we left his camp, accompanied us a day's journey in the

from the tail of a belligerent rooster. When a youngster did something that had been forbidden, his father started for the boy with wrath in his eye and a stick in his hand. The youth darted from the camp and ran through the shallow water splashing like a frightened duck. He hid in the swamp for an hour or two, and when he returned with shy, sidelong glances our host behaved like a Christian father and pretended to have forgotten the act of disobedience. At first the pickaninnies of the camp were wild as a brood



"LITTLE STANDS BETWEEN THE SEMINOLE AND STARVATION BUT THE FEW REMAINING ALLIGATORS"

Everglades to point out the trails we should take. He laid aside all formality, and would turn from grave converse with us to tickle with a feather the toes of a youngster. With the rest of the camp he shook with laughter over a vaudeville performance by a puppy that seized a pig by the tail and rolled over and over in a wild attempt to twist it off. When the squealing young porker had escaped his tormentor by dragging him over the firelogs, the exuberant canine, by way of encore, grabbed a mouthful of feathers

of young partridges, but they yielded to the example of their elders and our own advances, and we soon became quite chummy. They were a busy, useful, and merry lot of tots. A three-year-old baby trimmed a canoe as if he had been born in it, while poling it like a veteran. A girl of six mothered a child of two and took the infant with her in the canoe, which she poled a hundred yards out in the 'Glades to fill pails with water for the camp. Daily the babies were scrubbed by the older ones, who often soaped hands,

face, and garments indiscriminately; then, wading waist deep, they rolled the youngsters in the water to rinse them.

The Camera-man had troubles of his own, for the native American, like a woman of Vanity Fair, wants to face the camera in full regalia. From the feathers in his turban to the shoes on his feet our host wore his ceremonial costume, while the lady of the camp displayed her brightest calico and her beads to the last pound.

When our host was in his mellowest mood, I ventured to speak of the good will of our people toward his. Unwarned by his ominous silence, I talked of the missions, and even said a good word for the Government and its work in the West. I would better have kept silent, for I brought stern lines to his face and filled his mind with thoughts of the wrongs his people had suffered from mine. I tried to come back to a lighter theme, but the day had been spoiled.

The Seminoles are physically and morally clean, of boundless hospitality and kindly nature. Yet unless action be soon taken it will be too late for our Government to escape the infamy of crushing this helpless people to whom its obligations are peculiarly sacred.

The United States constituted itself the guardian of the uncivilized peoples within its borders. Its Indian Department possesses unlimited means, immense equipment, and wide experience. It is not to its credit that it has so long delayed considering the condition of the Florida Semi-

nole. It should not be impossible to find agents of sufficient sense and sensitiveness to convince these wronged and justly suspicious wards of the Nation of the present kindly feeling and just disposition of our people toward them.

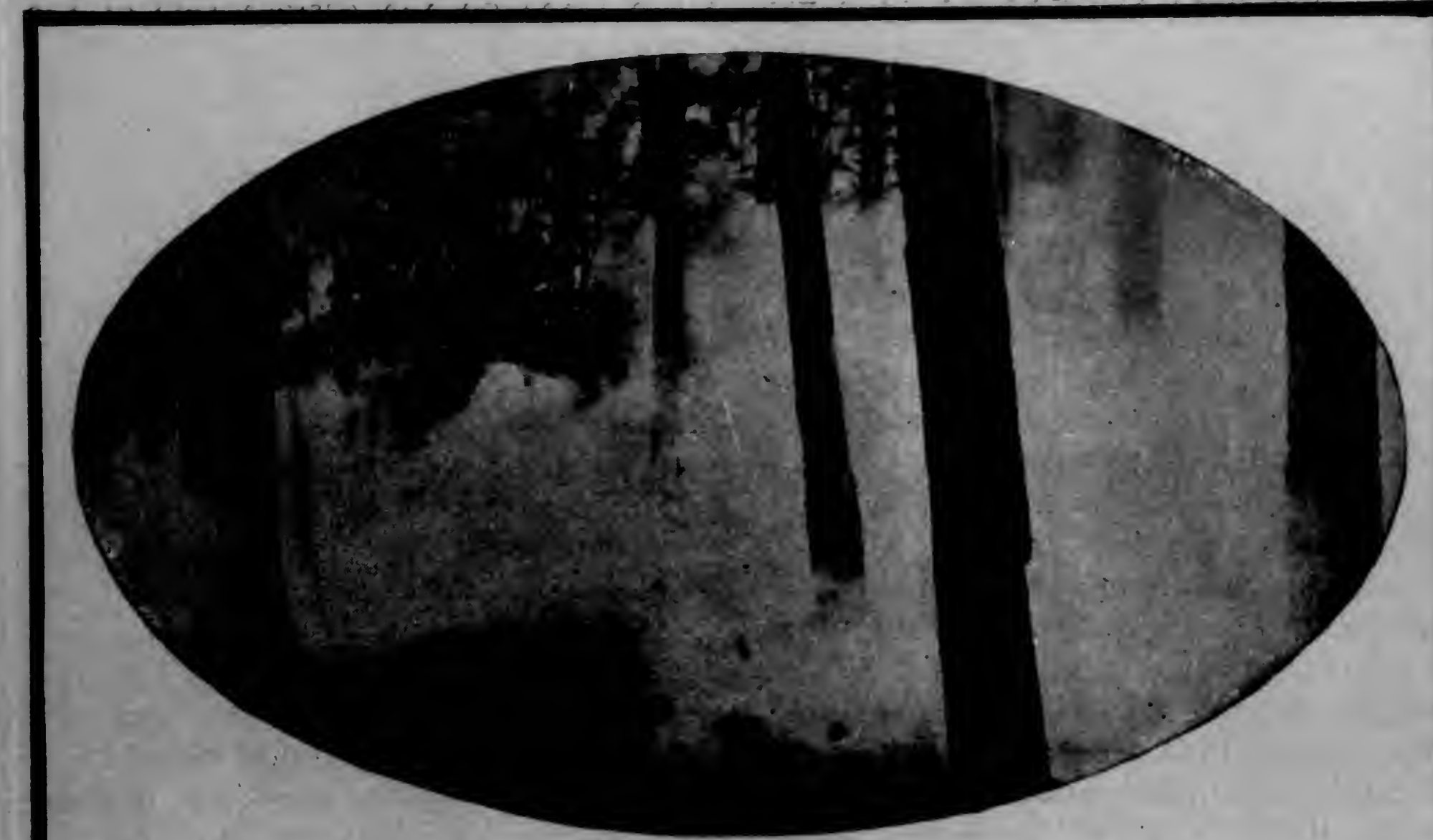
It is too late to remedy the injustice of the past. But the Florida Seminole's fear of being driven from his home should be dispelled forever. He loves that home. When, recently, emissaries came to these Indians from the long-ago deported branch of their tribe, they brought invitation to their Florida brothers to join them in the West.

The Seminole would be satisfied with a little of the inheritance that belongs to him, a portion so small as to be of negligible value to us. An Indian Reservation three townships wide and twelve long, running from Boat Landing, would probably be sufficient. This tract of eighteen by seventy-two miles includes a little unused prairie land, some of the Big Cypress Swamp, a small section of the Everglades, a bit of mangrove swamp, and part of the shallow lagoon called White Water Bay. It has no important stream, does not touch the coast line, and if it includes a habitation other than Indian I do not recall it, and I have been familiar with the country for many years.

Its boundaries should be sternly guarded against the uninvited white hunter, tourist, or trader. Whisky ought to be kept out even at the cost of hanging a few dealers, "to encourage the others."



"HE POLES HIS HEAVY CANOE THROUGH THE BIT OF WILDERNESS LEFT HIM"



The Forest Fire Problem

By William Davenport Hulbert

LAST summer, in the height of the fire season, our Uncle Samuel noticed that certain lumbermen were cutting timber on a tract of land that lies within the boundaries of a certain National forest in the Cascade Mountains. The land belonged to them, they having purchased it before the reserve was established, and of course a man may do as he pleases with his own. But our Uncle Samuel didn't like it at all, and he said so. There had been no rain for several weeks, and in the ordinary course of events on the Pacific Coast he did not expect any for several weeks to come. Everything was very dry, and the needles, twigs, and branches of the felled trees were turning to tinder as fast as they came down. The lumbermen's donkey-engines were throwing sparks like so many Roman candles, the logging locomotives were doing the same, and the loggers themselves were smoking their pipes and probably handling matches with more or less carelessness, after the manner of men in general. And the worst of it was that all this was being done at the foot of a timbered slope which belonged to Uncle Sam himself. If a fire

once started in those new slashings, it was pretty sure to sweep the whole mountain-side and take everything in sight. Therefore our uncle was much disturbed, and he suggested to the lumbermen that they should suspend operations till the arrival of the first rains. But the lumbermen couldn't see it that way. They were making money, and they wanted to keep right on making it. They refused our relative's request, and he, much to his regret, was not in a position to insist.

Then, one day, there came a high wind from the east. Now an east wind on the Pacific Coast is a very different thing from an east wind on the Atlantic. In New York or Philadelphia it means general humidity. In the Cascades the prevailing breezes are from the west and bring more or less dampness from the ocean, but when an east wind does come—and especially when it comes in summer—it is as dry as a bone, for it blows from that vast arid and semi-arid region where the Great American Desert was wont to have its haunts before it shared the fate of the passenger pigeon and was completely exterminated. All this would

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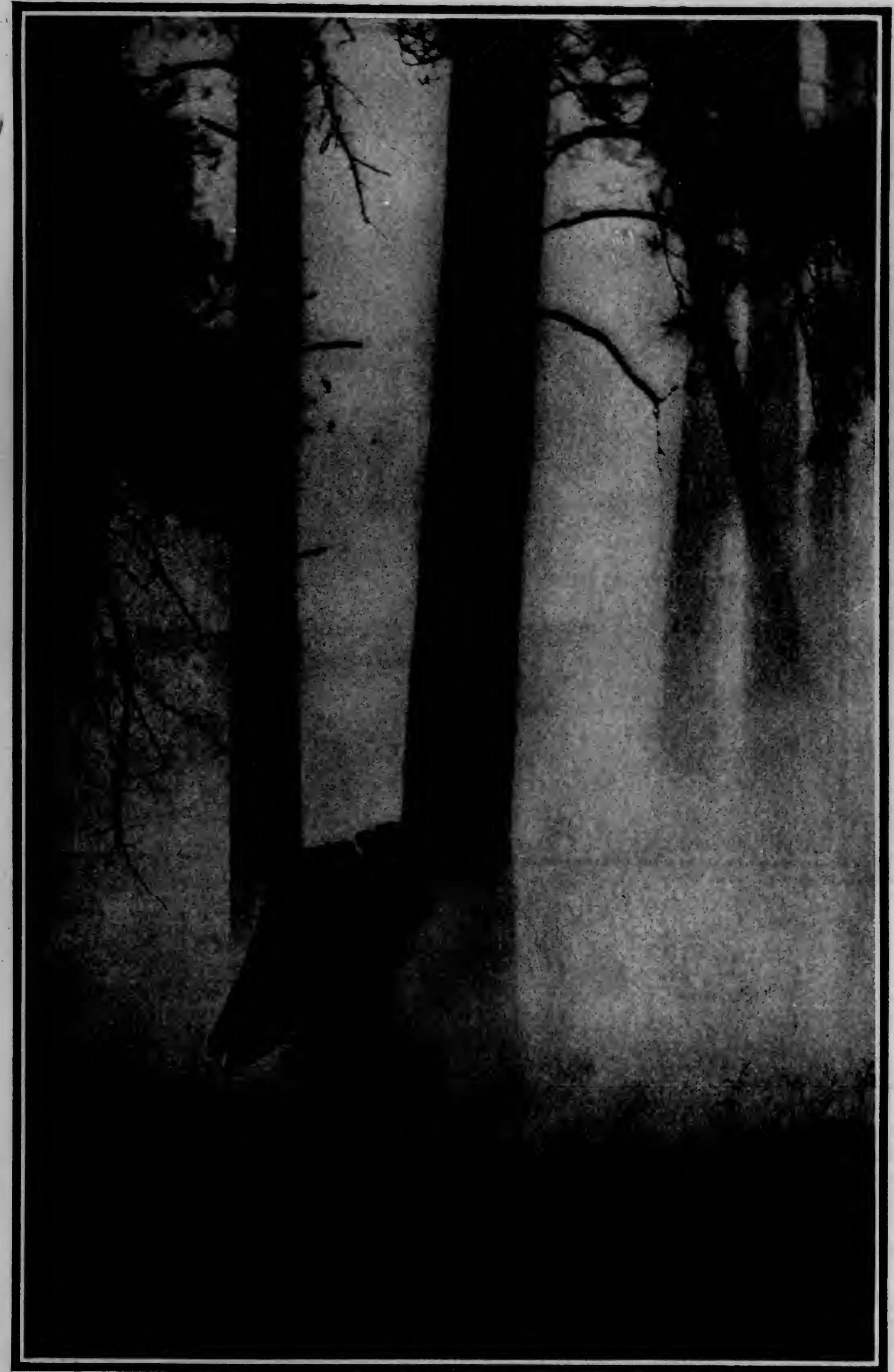
be unimportant if it were not for the fact that the fine needles which form the foliage of a coniferous forest are very susceptible to atmospheric moisture. A heavy dew fairly saturates them, and a very slight increase in the humidity of the air renders them much less inflammable. On the other hand, they dry out almost instantly in direct sunshine or under the touch of a parching breeze. An east wind, therefore, acts on a Cascade forest fire very much as the hot blast does on an iron furnace, or as a brand-new battery acts on a gasoline engine. There is something doing immediately it puts in an appearance. But that was not all. This National forest lies mainly on the western side of the Cascades, but, like all other great ranges, the Cascades are very irregular and have many outlying peaks and slopes that face in all directions. It so happened that the particular slope which was worrying our Uncle Samuel looked toward the east. The wind, therefore, was not only hot and dry, but it was blowing from the new slashings straight up the mountain-side toward Uncle Sam's own woods. And about four o'clock in the afternoon, when that wind had had several hours in which to lick every last trace of moisture out of the tangled brush, the slashings took fire. By half-past seven, when the first telephone message reached the Forest Supervisor, the flames had swept a thousand acres, much of it heavily timbered.

The Supervisor's office was eighty miles away, but he was on the spot the next day with a hundred men, well armed with shovels and other weapons. The lumber company had already set another hundred at work, and twenty-five more arrived the following morning. The east wind had nearly, though not quite, blown itself out, and just at present the fire was not spreading nearly as rapidly as at first. The indications were that there would be a day or two of calm weather, followed by a west wind of more or less strength, and when that west wind arrived the flames would cease their westward progress entirely and begin to travel toward the east, where there was a large body of fine green timber which must be saved if possible. In fact, they had already made a start in that direction by running up a long,

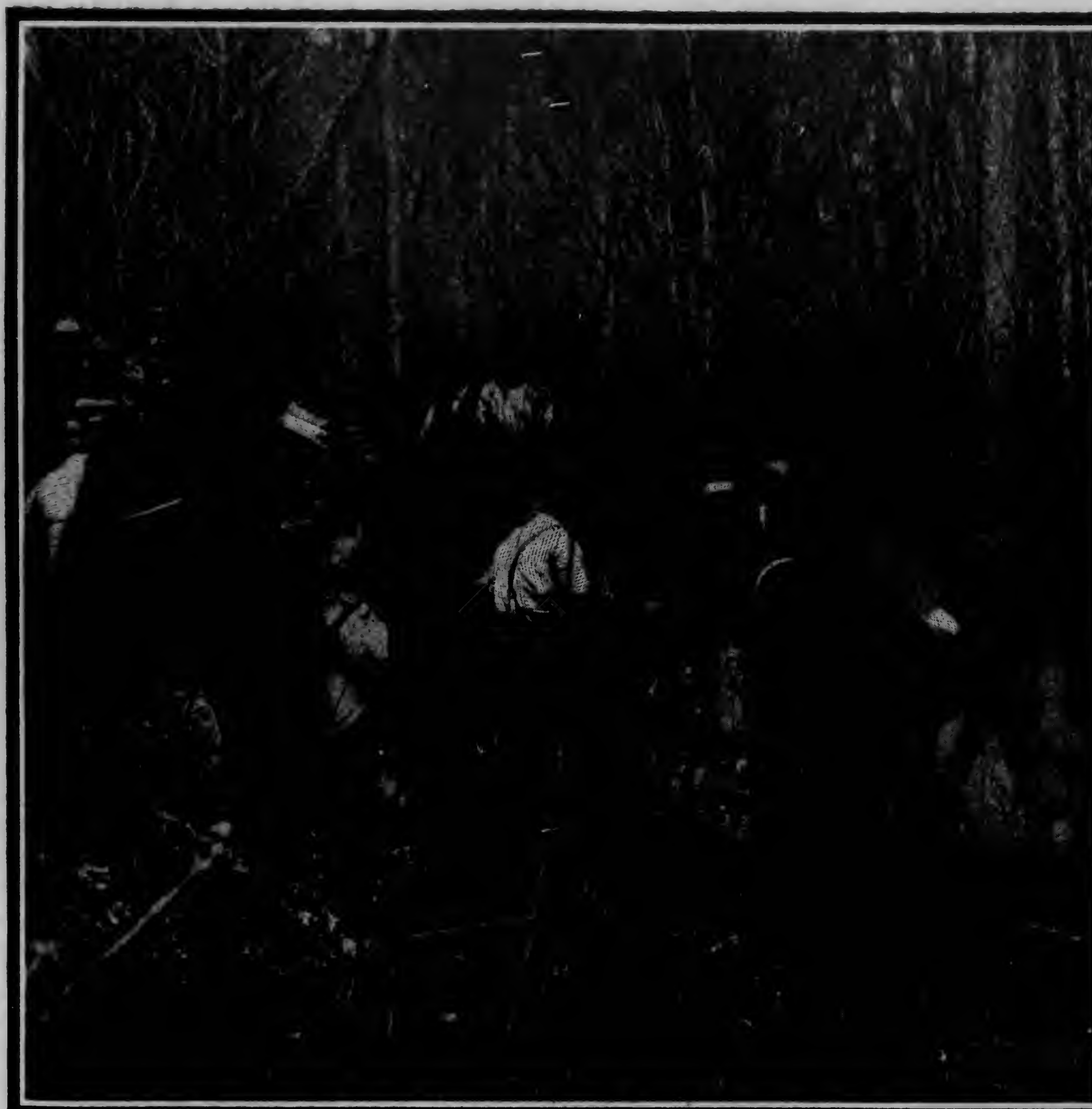
steep slope on the eastern side of the valley where the lumbermen had been working. So the Supervisor, after looking the ground over, divided his force into two main bodies and sent one of them to the fire's northeastern front and the other to the southeastern, with instructions to work toward each other. It takes brains and experience to fight a forest fire effectively. Shovels and water and dynamite are all very well as far as they go, but they alone are not enough.

The men sent to the northeastern border found the fire burning in isolated spots, without any continuous front, and spreading very slowly. Probably this was due in part to the fact that the ground was fifteen hundred to two thousand feet higher than where the trouble began, and at such altitudes the dews are heavier than on the lower levels. A forest fire differs from President Lincoln's gunboats in that it cannot navigate freely where the ground is a little damp. These small burning areas were attacked with the shovels, and dirt was thrown on the flames until they were smothered. They were easy. Besides them, however, there were a great many tall "stubs" or "snags," which were doing more or less damage—dead trees, standing as erect as ever, but almost bare of bark and branches, and thoroughly dried out by years of exposure to the sun and wind. These infernal machines are much more common in the Northwestern forests than in the Eastern, and are not infrequently two hundred feet or more in height. When a fire reaches the foot of one of them, it goes straight to the top and throws out sparks and cinders, which are carried far and wide to start fresh trouble in unexpected places. Except the wind they are the worst enemies that the fire-fighter has to contend with. For a time they called for very careful watching, but many of them fell within the next day or two, and as fast as they came down they were extinguished.

The men on the southeast had a somewhat different proposition on their hands. Here the fire was not so scattered, but was advancing with a front that was fairly continuous, though crooked and irregular. It was moving more rapidly, too, for the ground was lower and drier than toward the north. There was little chance of



A RANGER PUTTING OUT A GROUND FIRE WITH A WET BLANKET



"THESE SMALL BURNING AREAS WERE ATTACKED WITH THE SHOVELS

disposing of it by direct attack, and it seemed wiser to place some impassable obstacle in its way and let it burn itself out. So instead of throwing dirt upon it they cleared a "fire-line" along its front, scraping away everything that was inflammable and leaving only the fire-proof mineral soil. Within the next two or three days this line was extended northward into the region where the first company was at work, and then, before the west wind arrived, there came an unexpected piece of good fortune—a very slight fall of rain. It wasn't much. To the uninitiated it might have been too small to amount to anything. But it made a wonderful difference, and the supervisor immediately began paying off his men, keeping only enough to patrol the worst places, where the ground fires were still

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smoldering and a few stubs still making threats.

Then Uncle Sam sat down to count the cost. The actual expenses of fire-fighting had been about twenty-five hundred dollars, most of which had fallen on him, though the lumber company paid a part. He and the company had each lost about seven million feet of timber. Uncle Sam's was so situated that it would not have been salable for some time to come, and the valuation that he placed upon it was very low, but the company's was being cut into saw-logs when the fire took it, and its immediate value was much higher. Uncle Sam had also lost several hundred acres of very young trees which would have been good for nothing for many years, but which, if they had lived, would in the course of time



AND DIRT WAS THROWN ON THE FLAMES UNTIL THEY WERE SMOTHERED"

have become merchantable timber. The immediate loss to all parties concerned he estimated as between eighteen and twenty thousand dollars. The ultimate loss, including the increase which would undoubtedly have taken place in the value of his burned timber, cannot be estimated at present, but will certainly be much higher.

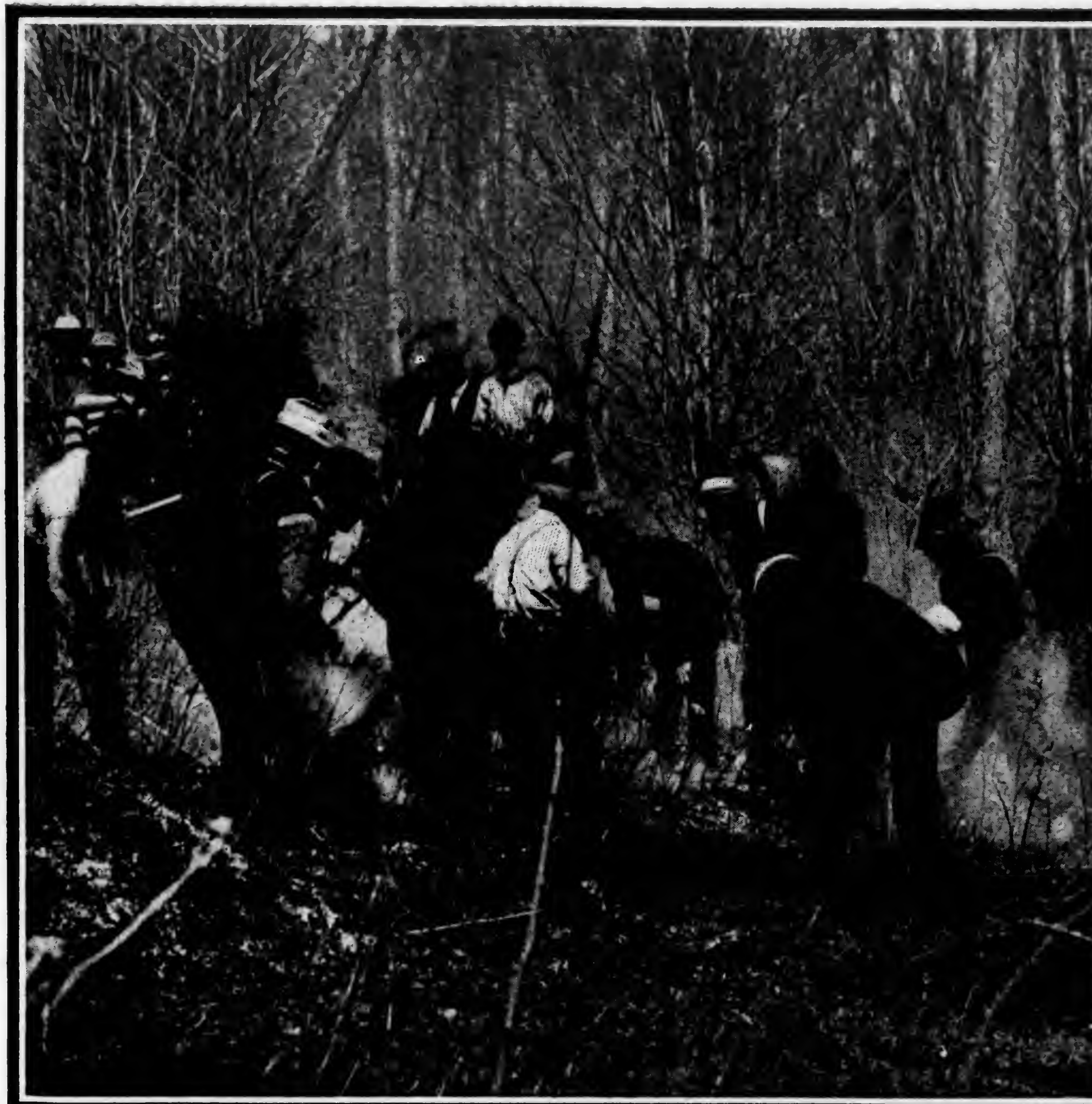
And there need never have been any fire at all if the lumbermen had been willing to drop their work for a few weeks in the height of the summer.

The men of the Forest Service are often asked whether it is possible to do away entirely with forest fires. The answer is very simple. Forest fires cannot be entirely done away with, any more than city fires or any other kind, but they can be kept down to a minimum, both in number and destructiveness.

Forty-seven fires took place in and near this particular National forest during the season of 1910. Not all of them were actually inside its boundaries, but those that were not were near enough to endanger it, and the forest officials and employees took part in extinguishing them. The origin of seven of these fires is unknown. Probably some of them might have been prevented—possibly some could not. But we do know how the other forty started, and the subject is one worthy of a little attention.

To begin with, only four originated on Government property. All the rest started on privately owned lands, either inside the boundaries or just outside. This, of course, was mainly because Uncle Sam's lands are at present almost uninhabited and his timber practically untouched.

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smoldering and a few stubs still making threats.

Then Uncle Sam sat down to count the cost. The actual expenses of fire-fighting had been about twenty-five hundred dollars, most of which had fallen on him, though the lumber company paid a part. He and the company had each lost about seven million feet of timber. Uncle Sam's was so situated that it would not have been salable for some time to come, and the valuation that he placed upon it was very low, but the company's was being cut into saw-logs when the fire took it, and its immediate value was much higher. Uncle Sam had also lost several hundred acres of very young trees which would have been good for nothing for many years, but which, if they had lived, would in the course of time



AND DIRT WAS THROWN ON THE FLAMES UNTIL THEY WERE SMOTHERED"

have become merchantable timber. The immediate loss to all parties concerned he estimated as between eighteen and twenty thousand dollars. The ultimate loss, including the increase which would undoubtedly have taken place in the value of his burned timber, cannot be estimated at present, but will certainly be much higher.

And there need never have been any fire at all if the lumbermen had been willing to drop their work for a few weeks in the height of the summer.

The men of the Forest Service are often asked whether it is possible to do away entirely with forest fires. The answer is very simple. Forest fires cannot be entirely done away with, any more than city fires or any other kind, but they can be kept down to a minimum, both in number and destructiveness.

Forty-seven fires took place in and near this particular National forest during the season of 1910. Not all of them were actually inside its boundaries, but those that were not were near enough to endanger it, and the forest officials and employees took part in extinguishing them. The origin of seven of these fires is unknown. Probably some of them might have been prevented—possibly some could not. But we do know how the other forty started, and the subject is one worthy of a little attention.

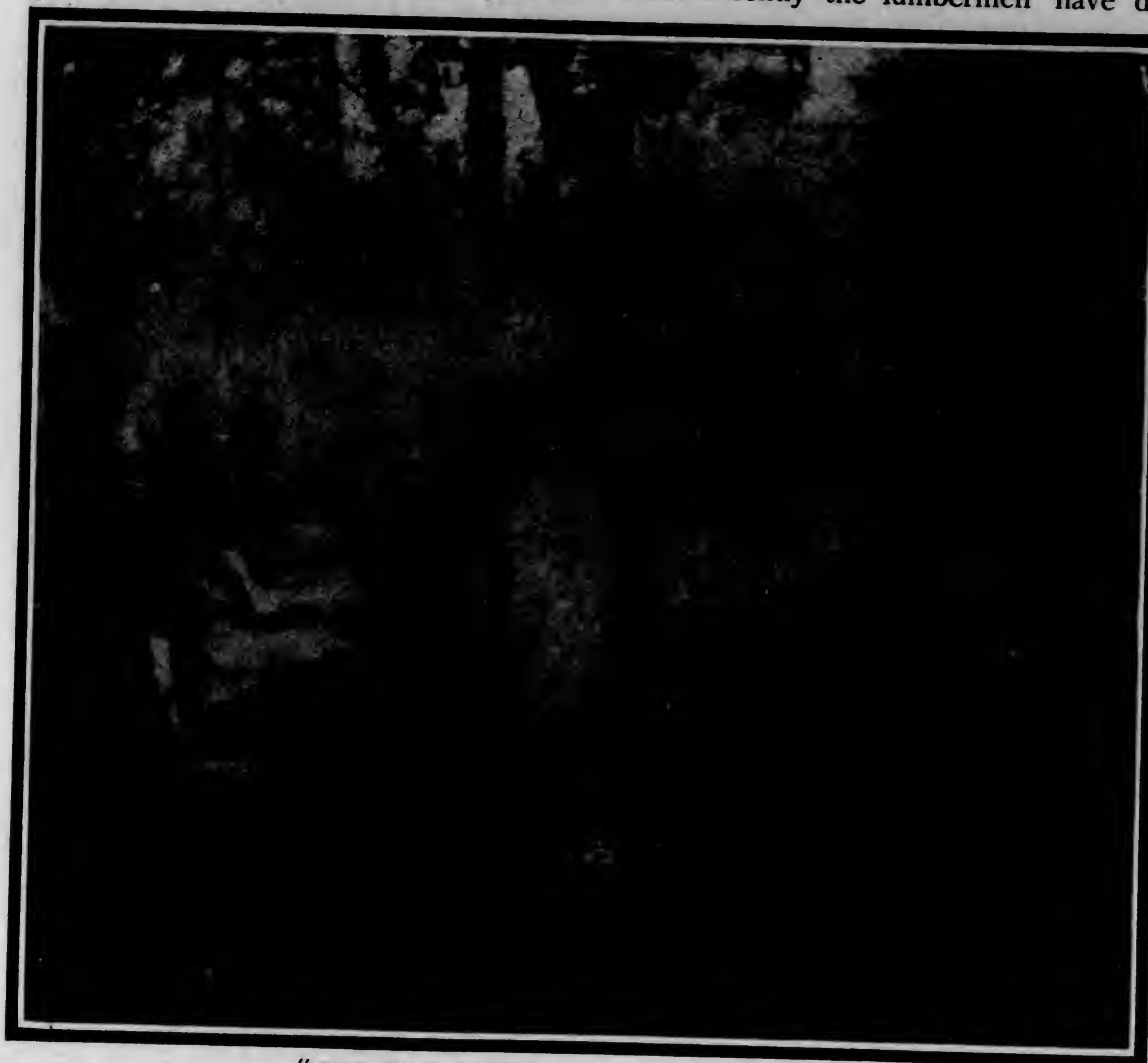
To begin with, only four originated on Government property. All the rest started on privately owned lands, either inside the boundaries or just outside. This, of course, was mainly because Uncle Sam's lands are at present almost uninhabited and his timber practically untouched.

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Things will be different when he begins cutting his trees or letting somebody else cut them.

Twenty fires started along the lines of the railways that cross the forest. Most of these were undoubtedly kindled by sparks from passing locomotives, and many, if not all, might have been prevented by equipping the engines with efficient spark-arresters or by the use of petroleum as fuel. The biggest fire of

could probably have been prevented by the use of spark-arresters or liquid fuel—or, better and surer, by shutting down during the last few weeks of summer and the first one or two of September. The burning of the tops and branches of the felled trees at times when the woods were wet and there was little danger of starting a general conflagration would undoubtedly have lessened the fire risk somewhat. Until recently the lumbermen have de-



"THE FIRE BURNING IN ISOLATED SPOTS"

the twenty spread from a heap of old snow-shed timbers that the railway people burned as rubbish, and might have been avoided by burning them in wet weather instead of dry. To the credit of the company it should be said that it set a large force of men at work to put this fire out, and that, while the fire covered a good deal of ground, it did not destroy much valuable timber.

Four fires were started by donkey-engines in the lumber camps. These also

clared that this is too expensive and cannot be done, but of late they seem to be making up their minds that they must do it anyhow, whether they can or not. Ultimately, of course, the consumer will pay the freight if there is any to pay, but burning the brush will not raise the price of lumber as much as burning stumpage.

This seems a good place to say that the lumbermen and railway men are not entirely to blame for their slowness in adopting such remedies as these. For instance,

it is difficult to construct a spark-arrester that will really arrest sparks without working more or less loss of power in the engine, and if there is any engine in the world that needs all the power it can raise it is a locomotive hauling trains over the mountain grades in some of the National forests.

One fire spread from a burning brush-pile and was probably started by some settler clearing land. Some of the forest States have passed laws forbidding the burning of brush by ranchers except under permit from the county warden; and though it is difficult to enforce such regulations, it will probably grow easier as settlers come to realize the necessity.

The other fifteen fires were all started by campers. Many people know how to build a camp-fire so that it will not endanger the surrounding forest. Many others do not, or, knowing, do not care. But some of these may learn in the course of time. One morning, not many years ago, a forest ranger on patrol duty came upon a camp that had evidently been deserted only a few minutes before. A fire had been built at the foot of a tall stub, had run to the top, and was throwing sparks into the woods around it. Fortunately, the stub stood on the bank of a stream. The ranger had an ax, and by half an hour's hard work he felled it, dropping it on a bar of bare gravel. Then he put out the fire with water from the creek and went after the campers. They had a long start, but he was a trained woodsman and knew how to walk, and eight miles down the trail he overtook them and charged them with having left their fire burning. At first they tried to deny it, but he insisted that they were guilty, and they finally owned up. They had meant to put it out, they said, but it went up the stub and they could not reach it and did not know what to do. He told them they must go back, fell the stub, and extinguish every last spark. They laughed at him, but he assured them that it was not a subject for merriment. He was an officer of the law, and if they did not obey him he would take them to the nearest settlement and put them in jail. They were four to one, but he overawed them, and they started back up the trail, swearing like the army in Flanders. The day

was hot, the miles were long, and they soon grew footsore and weary. As the hours went by their stream of profanity steadily increased. But when at last they mounted a low ridge, looked down on their camping-ground of the night before, and realized that the stub was already felled and the fire out, they took it in dead silence. They were too mad to speak.

The various ways in which the forty-seven fires were extinguished make an interesting story, but too long to give in detail. Twenty-six were put out by the rangers who found them, without assistance and before they had spread far enough to do any harm whatever. Yet any one of these twenty-six, if left to itself, might have started a great conflagration and done inestimable damage. Ten others were a little larger, so that the rangers had to have help, but they, too, were extinguished before they had done any appreciable harm. The remaining eleven were more extensive, but only one of them—the unnecessary one that started in the slashings at the foot of the mountain—succeeded in destroying more than a few hundred dollars' worth of timber. And yet this forest is undermanned and is not equipped as it should be for efficient fire-fighting. In some respects it is more fortunate than others farther inland. Although it was without rain for weeks together, yet the mere presence of the moisture in the atmosphere, brought in from the Pacific by the westerly winds, was a decided protection. But when every allowance has been made for this there is still a chance, at the very least, that if the proper measures could have been taken at the proper time the great fires in Minnesota and Idaho, which a few months ago caused such terrible loss of life and property, might have been prevented entirely or put out before they had done much harm. That those measures have not always been taken is not the fault of the Forest Service, which as yet has never had the financial resources to handle the situation adequately.

There are those who say that it is impossible to put a stop to forest fires and that it does not pay to try. The experience of this Pacific Coast forest in the long, dry summer of 1910 would seem to indicate that it pays most handsomely.

THE SEMINOLE INDIANS

THE SEMINOLE INDIANS now living in Florida are descended from the Creeks or Muskogees and Miccasaugers, who inhabited Alabama and Northern Florida, Seminole meaning lost men or wanderers.

The principal town is situated in what is known as the "Big Cypress," west of the Everglades, and some 70 miles southeast of Fort Myers.

In Southeastern Florida there are two towns, one a few miles northeast of Lake Okechobee, and the other being located on two islands in the Everglades, west of New River. The accompanying maps will show the location of the Indian settlements.

Up to the present time game has been so plenty that the Indian has found little difficulty in obtaining all the food he required for himself and family. Deer are still very abundant in some localities, and turkeys are numerous, but neither deer nor turkeys are as plentiful as they were a few years ago. The Indian raises a few pumpkins and sweet potatoes, and sometimes a little corn. He hunts game and sells the skins of the deer and otters to the white man, and buys from him that which he requires in the way of flour, ammunition, etc.

During the plume bird craze he was able to make considerable money by the sale of egret plumes to the dealers. Alligator skins also form a means of revenue, and these are salted and brought in and shipped north.

This is all very well at the present time, but even now there are signs that the alligator and plume bird are disappearing. What will the Indian do when they are gone, and the deer and turkey have become so scarce that

he cannot procure enough to furnish food for his family? He has been in the habit of clearing, with considerable labor, small plots in the rich hammocks of the interior, and on these he raises the pumpkins and sweet potatoes which he uses. Within late years nearly all these clearings have been "jumped" by white settlers, and the Indian forced to leave. As he is not recognized as a citizen, he has no rights whereby he can hold land; at least, such is the apparent interpretation of the white settler. He is now practically on the edge of the swamps, and his future must be one

of great hardship, if not starvation, unless some means are provided whereby he can make a living, or a certain track of land set apart for his use.

Unfortunately the Florida Indian, like most of his kind, loves whiskey, and this weakness is encouraged by the white settler, who sells him something which he calls whiskey, at a large price, taking in exchange the skins which the Indian has for sale. This taste for liquor is increasing, as the white man knows that he can do better by giving the Indian whiskey than in any other way, as far as making

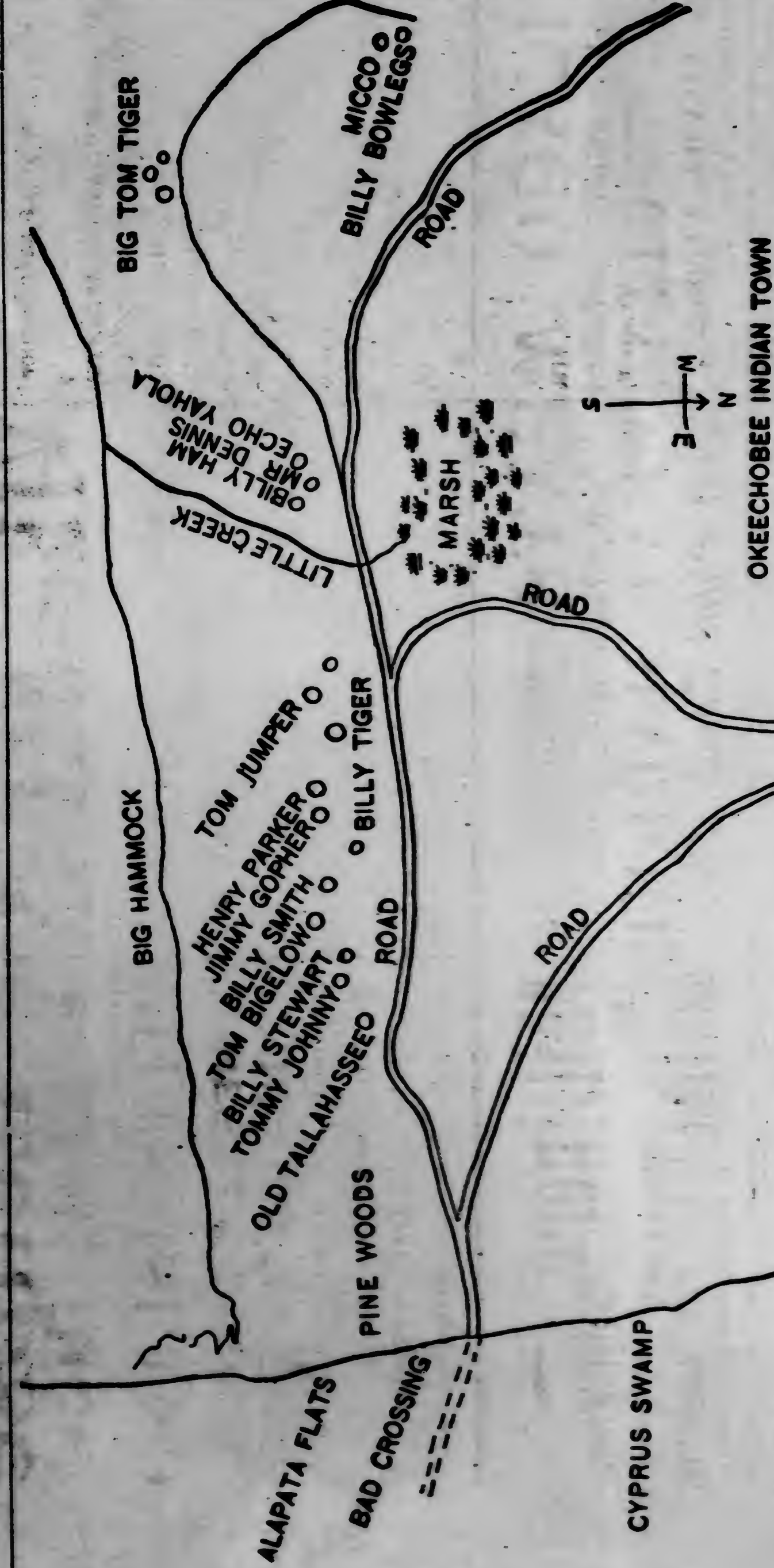
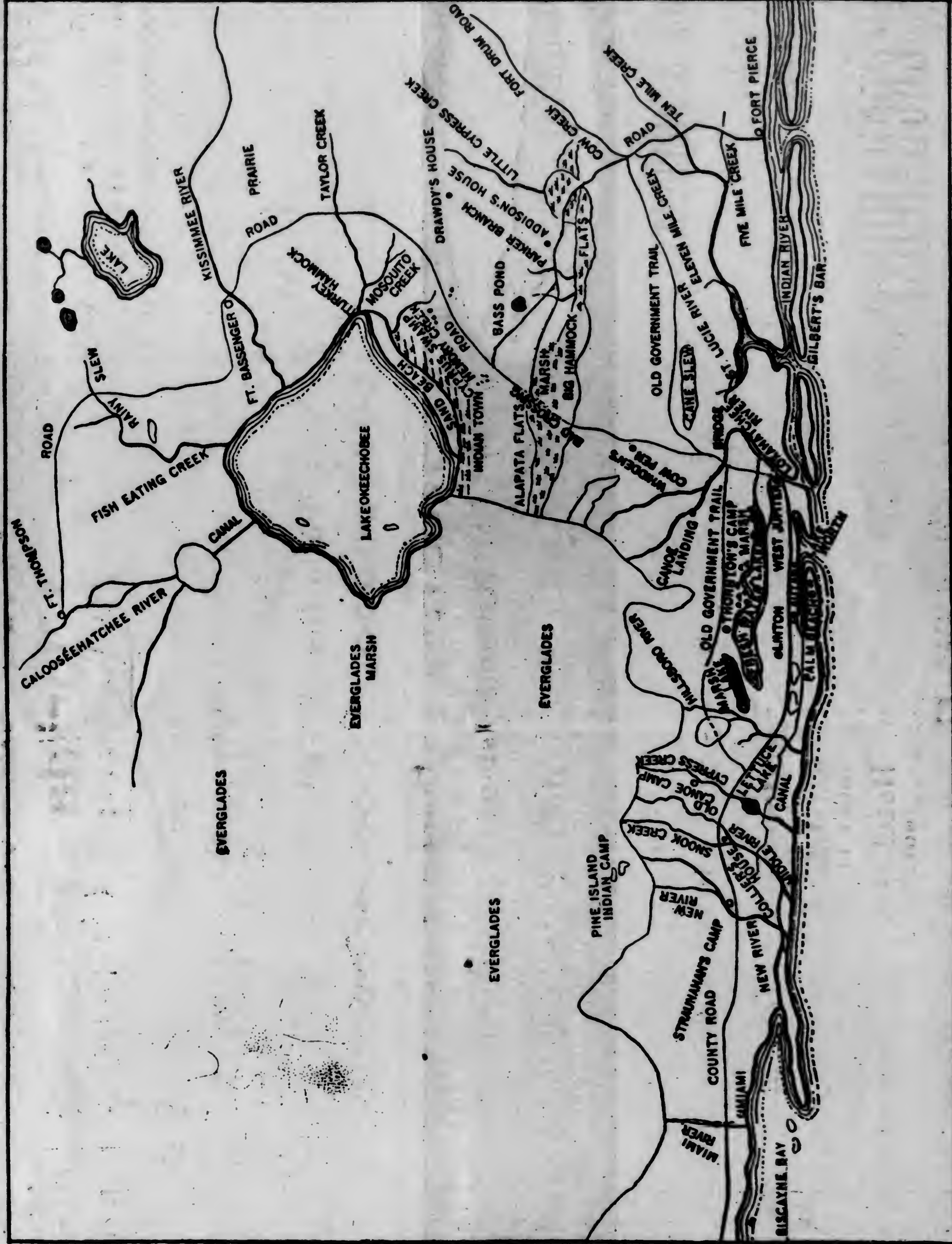
a bargain is concerned. Unless a stop can be put to the sale of whiskey to the Indians, they will soon become useless, drunken and possibly dangerous inhabitants of Southern Florida. They do not like the white man, and avoid him as much as possible, only going to the settlement when they require to purchase something for their use, which they cannot themselves manufacture. If, in the future, the game supply is exhausted, the Indian will become a most undesirable neighbor. When they are sober and treated properly and fairly I have found them to be upright in their dealings and willing to work. As hunters and guides they are unexcelled, and I have seen them work in the field and do as hard or a harder day's work than the average white man.

Many schemes have been started for the so-called welfare of the Indians in Florida. It has been suggested that he be placed upon a reservation but no provision has been made whereby he can earn a livelihood.

They do not trust white men, and it will be very difficult to make them agree to confine themselves to a certain specified locality. However this is an age of progress, the irresistible march of civilization goes on and on, the savage must adapt himself to new conditions or be swept aside and lost.

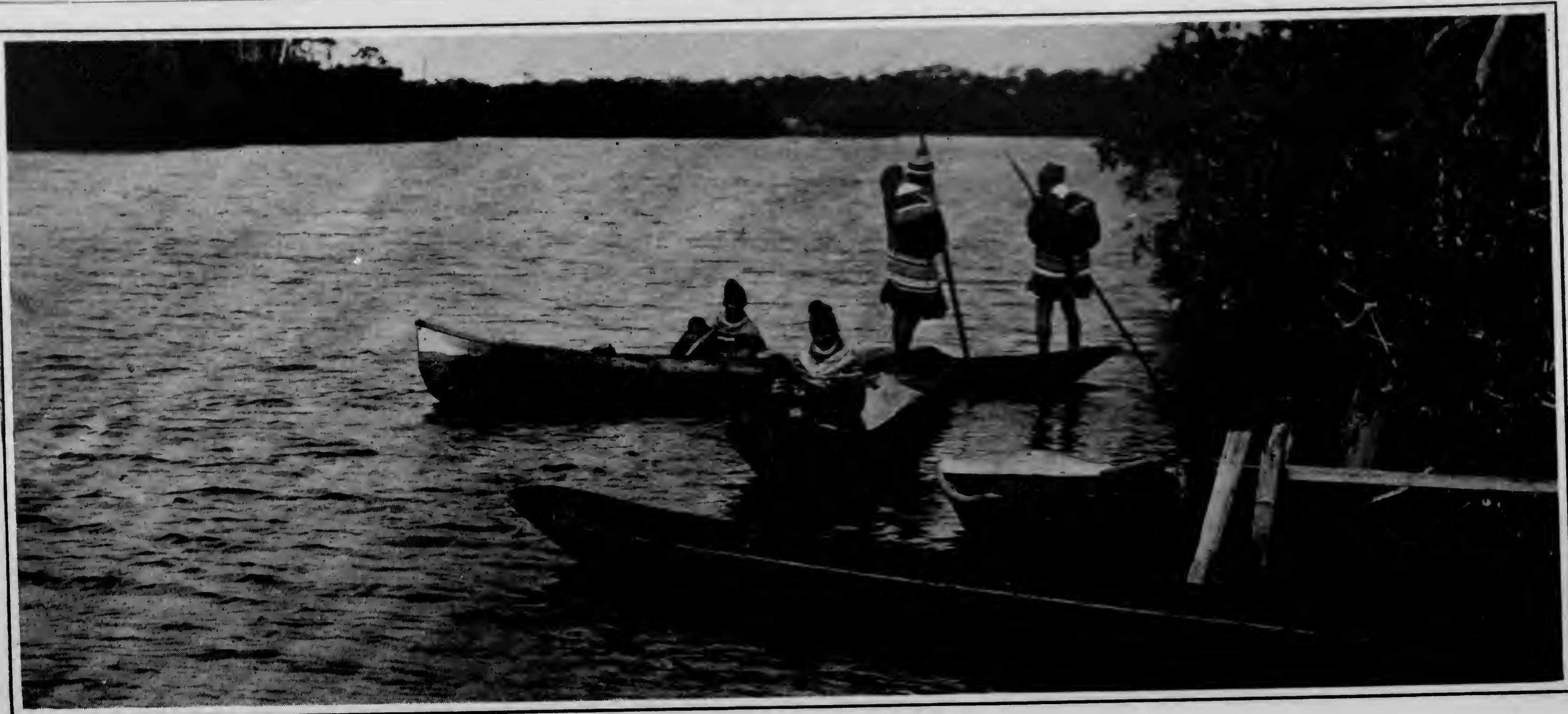
But let us hope we can devise some means to offer him a helping hand for unless we do so I fear his future will be one of hardship, misery and starvation. CHARLES B. CORY.

[Note—The accompanying map at the top of this page represents a portion of Southern Florida, showing present location of Indian towns.—Ed.



POPULATION OF THE INDIAN TOWN, INCLUDING SQUAWS AND CHILDREN, ABOUT 45 PERSONS.

ENGLISH NAME.	INDIAN NAME.	TRIBE.	ENGLISH NAME.	INDIAN NAME.	TRIBE.
OLD TALLAHASSEE.	POSTUSTE NUGGEE.	MUSKOGEE.	TOM JUMPER.	COACOCHEE.	MUSKOGEE.
TOMMY JOHNNY.	YOHOLOCHEE.	"	BILLY HAM.	"	"
BILLY STEWART.	CATSARYARHOLAR.	"	MR. DENNIS.	ECHOCACHOCKANEY.	"
TOM RIGELOW.	SEECANASHARCHO.	MICCASAUGEE.	TALLAHASSEE BOY.	ECHO YOHOLA.	"
BILLY SMITH.	COACOCOCHEE HACHO.	MUSKOGEE.	BIG TOM TIGER.	CATSA LARNEE.	"
BILLY TYGER.	CATSA HACHO.	"	TOM MICCO.	OCFOSKEE HARCHO.	"
JIM GOPHER.	COLATA HACHO.	MICCASAUGEE.	BILLY BOWLEGS.	CHOJEE HARCHO.	"
HENRY PARKER.	CAPICCHA HACHO.	MUSKOGEE.			



SEMINOLES OF THE EVERGLADES.

"there belongs to be" a bass under every cypress root. Get in touch with Billy Bass; he can "put you wise" on Florida bass fishing from A to Z.

A Resume.

Looking over my notes I find a host of interesting things on which I have not had time to touch. There are three classes of men who like to winter in Florida: Class A—sportsmen who go down for either shooting or fishing, and go either to the small interior or the coast, depending upon whether their interest is in gun or rod. Class B—men who go to escape the rigorous northern winter and do not demand to be amused and entertained everywhere according to the bank account. Class C—Society, who winter on the East Coast with its array of fine resorts and playgrounds. I belong to one of these classes, I think you will find it dull. As most of them belong to Class A, you will find the most delightful winter if you go to the Jolly Palms or some other sportsmen's resort. I have the pleasure to answer any questions and further information about Florida in this sketch. They are all men who once a man gets the chance he will always come back. He never fails, and I am sure of the wild is on his mind. My imagination free of the veranda of our house, the tranquil waters of the Everglades, where a man can slowly behind the trees and gold. A man and his mate can disappear into the Everglades. A scatered out there across the water, the voice in the melody of the evening, the hoing of the birds.

Seminole Indian Feast Days.

A HUNTING DANCE in a Seminole camp! What memories of centuries past are kept alive by this brown-skinned race, as they observe the ancient feast days of an aboriginal people.

With an invitation from the old chieftain, Tallahassee, who is patriarch of the tribe, to attend the Hunting Dance or Harvest Feast, the temptation was too great to resist. This festival occurs only in cycles—once every four years—and the character of its observance is known to but few, if any white people. The Indian camps are so inaccessible that it takes nerve and muscle to reach them; but knowing that the entire band of Indians would be on hand in gala spirits and gorgeous attire, and knowing too that it was an opportunity that might come but once in a lifetime, the question of "to go or not to go," was soon settled, and preparations for the irksome journey were under way.

The Seminole makes his home in some secluded spot or fertile islands, where the immediate environment is a watery prairie. By train and ride of 160 miles we reached a little Florida hamlet, where a teamster with a creaking wagon and a pair of lean, cadaverous-looking horses was secured. Then followed a drive of thirty miles through ponds, swamp, prairie flats, slush and water; with sand-flies whirring and buzzing in our ears as they seemed to offer their orchestral escort through the dismal, funereal Allapata flats. The journey was nearing its end. The sun, shining with a July fierceness, glinted the wigwams of the Seminoles. Tired and hungry we approached the village. Here the signs of the festival were everywhere apparent. With the inborn courtesy, that is ever present with these untutored Seminoles in the presence of a friend, they met us with royal grace. A wigwam was placed at our disposal, our baggage was unloaded, and in a quiet and unobtrusive manner a fine saddle of venison was presented.

The Indians were bubbling over with excitement, for it was a time for rejoicing—a carnival, when men, women and children all joined in the merriment.

As our visit always means presents for the Indians, expectant faces from the little toddling children, as well as from the older members of the camp, reminded us that it was time to distribute tobacco, pipes, red handkerchiefs, trinkets for the women, candy and nuts for the little ones.

Happiness pervaded the Everglade village. The older Indians, with the exception of the old

chief, played like children, keeping the joyous revelry up from hour to hour.

The afternoon of our arrival was devoted to a ball game. An aboriginal ball game! Certainly played by a code of rules more than 150 years old, where no curved balls nor Yale coaching had entered, but where swelled and echoed the glad free tramp of joy as the game went on with scientific strokes and measured tread, with now and then a "rush" as the ball missed its target and bounded out of its circle. Both men and women participated in the game, the women being as adept as the men. The game is unique and might be practiced with much pleasure by our American boys.

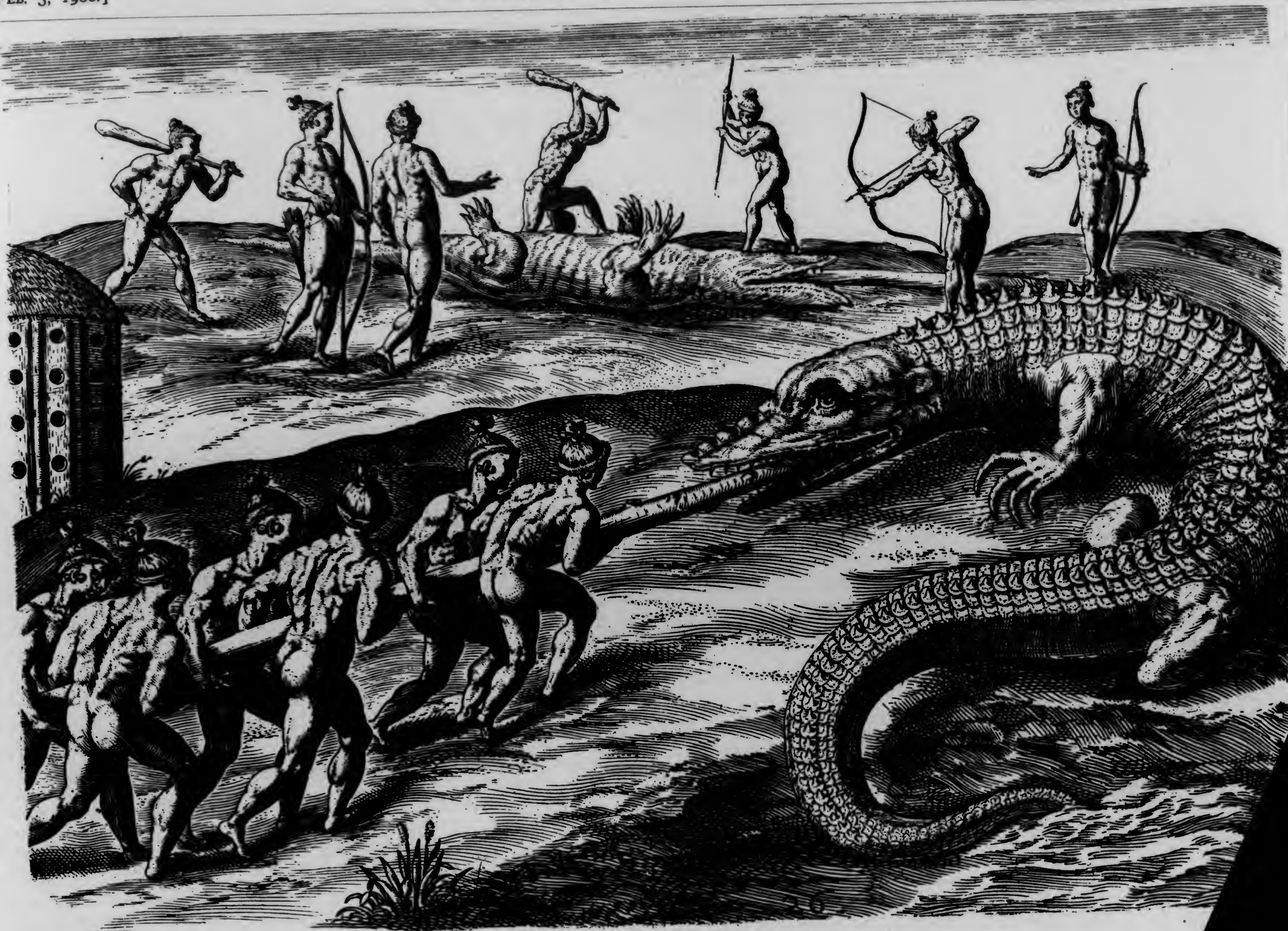
Within a circle whose circumference is about thirty feet is erected a pole, which serves as a goal. The players take sides, or in country school parlance, "choose up." The object of the game is to strike the pole with the ball, which is knocked with a racket or stick, which is made of hickory, with a netted pocket made of deer thongs.

The ball is tossed up and caught in the netted pocket, and then hurled at the pole. The opposing side endeavor to prevent the ball from touching the post. Sometimes the ball strikes the ground away beyond the line of play, and then a scamper for it is a moment for great excitement. Men, women and children make a rush for the ball, the victor having the next play. A scorekeeper stands by the pole, keeping a record of the play.

As the twilight falls the players end the game, and the feast begins. The edibles are distributed into three parts, the men taking their portion and going to a selected spot, the women likewise to a point designated for them, and the children to a third location. This peculiar arrangement is not indulged in at any other time, but has same ancient significance and is followed at this festival.

When the feast was over, which consisted of the fruits of the chase and the best products of the little palmetto-fenced gardens, the band assembled for the grand hunting dance. Campfires burned all around the dancing square, and as the dusky forms emerged from the shadows of the great live oaks, clad as they were in most fantastic attire, the scene was most picturesque.

Women, men and children gathered at the council lodge. Yards and yards of brightly-colored ribbons floated from the head, neck and shoulders of the women, with beads of various hues and many pounds in quantity around their necks, while beaten silver ornaments fastened on their wrists, added to the decoration. The



INDIAN MODE OF KILLING ALLIGATORS.
From the drawing by Jaques Le Moyne, in De Bry's Brevis Narratio, 1563.

night. Occasionally—not too often—we took a boat and rowed leisurely across just before sunset, took our positions on the point at the edge of the trees, and with pockets well filled with shells awaited the charge.

The sun, a glorious red ball, sinks down behind the pines, and almost at once the darkness commences; there is no twilight in Florida. But here they come—two, four, ten, a dozen; and can they fly? Well, some. Five birds with twenty-five shells was the best I could ever do. But it was furious. The dim light, the rocket-like flight combined to tax your skill to the limit.

In fifteen minutes it is all over, except the gastronomic part. Temptingly served, these birds will make a vegetarian forget his vows.

The Deer Hunting.

The Florida deer, while undoubtedly the same as his cousin in Maine or the Adirondacks, is very small; a full-grown buck weighing 150 pounds is the limit.

There are two methods of hunting, and both are uncertain. I am speaking of Lake county. There are doubtless other places where one would be more sure of success. Still-hunting in the sand hills requires the acme of skill as a tracker and still-hunter.

The country is open, and the chances of approaching the game unobserved is rather slight. The deer in small bands may be found in the dry hollows of what were once small ponds. The trailing of them, however, requires a thorough knowledge of the country, of the habits of the deer and infinite skill and patience. Our guide, George Harding, possessed all these

qualities and was the most wonderful tracker I have ever seen. Remember the soil is almost all dry sand.

Some of the guests at the Jolly Palms got a few shots in this way. The other method which I tried is less strenuous and more interesting. We went down to Green Swamp camping and put in a few days at it. George has a yellow dog that would trail without giving tongue. With this dog he would go into the almost impenetrable bay heads, swampy coves covered with a thick growth of trees and in which saw palmetto, brambles and briers grow in a tangled mass; and would jump the deer, and we took our chances of a shot on the outside when the game broke cover. We started and saw a number of deer. The results were not such as to warrant my recommending sportsmen going down for this sport alone, but there is always a chance that you will score, and it adds one more to the endless variety of Florida shooting.

Camping.

It is an ideal camping country, dry and not too cold. Wood everywhere, and such wood! The dry resinous pine will light with a match without the aid of fine stuff, and it makes a hot fire and lasts well. They say that natives who go away always come back as they won't stay where there is no "fat-wood" or "light-wood." Those of you who have struggled to get your camp-fire to burn in the north would appreciate this fuel. Everything in the south is conducive to an easy, lazy life.

The long, gray Spanish moss makes a good bed. Clear soft water is always at hand, fish and game are plentiful. If you go to Mohawk,

don't fail to take at least one Swamp or some other equally in this semi-tropical country.

Bass Fishing

Most of the Florida water mouth black bass, and Lake as any place in the State equal in gameness of his but he will give you lots

Equipment: A boat, casting rod $4\frac{1}{2}$ or spooler, 150 feet light oil silk) and a surfboard or cypress waters, clear waters. A you fishermen know but I am more I am going to all detailed in

It was at M charming little a fisherman Cracker on thing less afterward just seen a wind webby yere could

B an qu t

Seneca

1904-21

Forest & Stream

Relics of the Seneca Indians.

June 11, 1904

P. 481.

A FARMER'S plow recently uncovered in Mt. Morris, Livingston county, N. Y., the grave of a Seneca Indian. It consisted of a stone box, the sides of which were flat slabs set on end, and was covered with another large flagstone. Human bones in a very much decayed condition were found in the kist, and one of the most perfect implements was a highly polished white ivory-like tusk of unknown use.

Near Squawkie Hill, where these relics were found, was the place where the Senecas used to hold their annual festivals and religious ceremonies, of which the green corn dance and the offering of the white dog were important. It is said to be about 100 years since the last of these celebrations was held.

Vol. 23, No. 1. Jan-March 1921.

~~A somewhat curious conception of a European league of nations is offered (pp. 494-500). The primary motive is the preservation of Europe from Asiatic and American encroachments. Russia and England are to be excluded because their coöperation would render the formation of the league more difficult and diminish its internal strength.~~

~~Ethnologically the author lapses into occasional naïveté. Exogamy is twice defined as a prohibition against marriage within the tribe, *Stamm* (pp. 7, 393). And the pedigrees of the Samoans (p. 388) are not likely to shed much light on problems of heredity.~~

~~On the whole, the book may be recommended as a temperate exposition of the eugenic point of view.~~

~~ROBERT H. LOWIE~~

NORTH AMERICA

Seneca Fiction, Legends and Myths: collected by JEREMIAH CURTIN and J. N. B. HEWITT. Edited by J. N. B. HEWITT. (Thirty-second Annual Report of the Bureau of American Ethnology.) Washington, 1918.

This is one of the most important collections of traditional narratives from any native American people both as regards quantity and quality. Curtin's data were collected from 1883 to 1887, mostly in English, Hewitt's in 1896 in Seneca. Two of Hewitt's legends are in text with interlinear translation; the others are given in English only. More than three-fourths of the narratives are Curtin's but nearly half the bulk is from Hewitt. As the average length of the one hundred and thirty-eight stories is about six pages, it is evident that the rendering is full and that nothing has been lost through a desire to hurry through to a gist of the narratives. The native flavor is strong. Curtin's versions, although obviously somewhat less close to the original, hold up excellently in this regard, while Hewitt's must be regarded as models. They remind in many ways of the famous Algonkin translations of William Jones. There is no doubt that a certain quality of English text can be attained only by a recorder who possesses an intimate knowledge of the native language of his informants, such as the majority of field ethnologists in this country are far from possessing. This statement is not to be considered as suggesting that the majority of our Indian traditional material is worthless. For comparative purposes bulk of data and geographical inclusiveness are indispensable. It is far better that we should have collections of tales lacking in literary flavor than not to

BOOK REVIEWS

METHODS AND PRINCIPLES

Vererbung und Auslese. Grundriss der Gesellschaftsbiologie und der Lehre vom Rassedienst. WILHELM SCHALLMAYER. Dritte, durchwegs umgearbeitete und vermehrte Auflage. Jena: Gustav Fischer, 1918. XVI, 536 pp.

Dr. Schallmayer is known as one of the most energetic champions of *Rassehygiene* or eugenics, and the book now presented in a revised form ranks in Germany as one of the standard works the movement has produced. It is undoubtedly a comprehensive and thorough introduction to eugenic philosophy, especially valuable for the full bibliographic references to relevant literature. On the other hand, the mania for citing authorities and even subjective utterances of eminent writers detracts from the readableness of the book, which further loses through needless detail in the discussion of special points. Thus, the discussion of medical technique in connection with health certificates for bridegroom and bride (398 seq.) seems quite uncalled for.

While Schallmayer is inevitably subjective in framing his ethical aspirations, his views generally commend themselves by an unusual measure of sanity. For a eugenicist his position on the race question is remarkably temperate. He does not accept culture as a safe index of racial ability (p. 190) and devotes a whole chapter to an appreciation of the Chinese (pp. 282-310). He specifically repudiates the cult of Gobineau and refuses to identify eugenic aims with exclusive attention to the Nordic elements in the population (pp. 269, 375-387). On other specifically eugenic questions, such as birth control (p. 493), Schallmayer likewise assumes a moderate position.

The author's political ideals have a distinctly liberal bias, especially when contrasted with those of some of his fellow-eugenicists in our midst. For example, material success is not accepted without considerable qualification as proof of inherited worth (pp. 146, 226). Schallmayer is willing to go rather far in the direction of democracy and rightly remarks:

Eine gesunde Demokratie schliesst eine Leistungsaristokratie nicht nur nicht aus, sondern ist ohne eine solche überhaupt nicht möglich (p. 462).

have them at all. Yet in the face of a volume which like this one is at once monumental and faithful in its reproduction of the native style, it is well to recognize its unusual virtues.

Hewitt has divided the narratives into fiction, legends, and myths, plus some traditions and tales. In his introduction he discusses the development and relations of these several types. It is doubtful how far this classification would be applicable among other peoples. Some of Hewitt's criteria no doubt do apply elsewhere, and yet the attempt to schematize rigorously would be likely in most cases to lead to artificiality. For ordinary purposes it will continue to be most practicable to assemble all material from one people and divide it so far as may be on the basis of distinctions which they themselves have worked out, or which may be readily apparent in the given case.

Much the same applies to Hewitt's other theoretical point, namely that much of the collecting of native traditions has been so hasty as to be unfavorable to the acquisition of the more philosophic and poetic creations, and that it has frequently been accompanied by an overaccentuation of the coarse and obscene. The first part of this criticism can be met with considerations similar to those just discussed in regard to style. It is certainly desirable that we record the finest specimens of the product of the native mind. The search for values in civilization has the greatest importance, yet has often been ignored or looked upon askance as something unscientific. On the other hand there are results other than values or qualities that can be derived from cultures. The interest in the actualities of a civilization is as justified as in its idealities, and for purposes of tracing historic development and determining causes, it is indispensable that the material available be both as full as possible and free from selection by any standard of quality. It will be to the advantage of both lines of work if students devoted primarily to each will meet the efforts of the other camp with full sympathy.

As regards the point of coarseness in native tradition, which Hewitt revives, we seem to have come to the stage where one group charges the other with being obscene-minded and this party retaliates with the accusation of unscientific prudishness. Here again a recognition of the value of each method of approach appears called for. It seems worth while only to add that there undoubtedly exist differences in temperament of nations as well as observers. If Hewitt's work had lain wholly among Pacific Coast instead of Iroquoian tribes his attitude would probably have been less positive. Part of the criticism which he directs against observers attaches to the tribes with which fortune has

thrown them into contact. Nevertheless Hewitt's discussion is stimulating and well worth while as a reminder that two attitudes are entertainable.

All in all, this is a notable piece of work and arouses the lively hope that it may continue to be followed, and soon, by others from the pen of the part author and editor of the whole.

A. L. KROEBER

OCEANIA

The Hawaiian Romance of Laieikawai, with Introduction and Translation. MARTHA WARREN BECKWITH. (Thirty-third Annual Report of the Bureau of American Ethnology, pp. 285-666.) Washington, 1919.

The Laieikawai is a Hawaiian romance, heavily flavored with mythology, epic in length and treatment, but with the love interest dominant. It contains many songs, but is mainly in prose. How long it had been preserved orally is not known. Haleole, a native, published it in Hawaiian in 1863 that there might "abide in the Hawaiian people the love of their ancestors and their country." The theme as well as the language were adapted by Haleole to his day; yet the modifications introduced by him into the ancient tale appear to be very slight. It is the longest and in many ways the greatest piece of Polynesian literature preserved. The plot, seemingly inchoate at first, develops through six hours of recital or 137 pages of print with ever-increasing inner unity and magnificence of conception. The tale is a monument of the civilization that produced it.

The Laieikawai was reprinted in Hawaiian in 1888, but has been available in translation only in greatly condensed versions, in king Kalakaua's book of legends and in an article by Rae in the *Journal of American Folk-Lore* for 1900. Miss Beckwith gives the full text, an apparently accurate translation, notes on the text, and an appendix of abstracts of other Hawaiian tales collected by Fornander. In her Introduction she reviews especially the mythology and the art of composition involved. The latter section contains much of interest to students of comparative literature. Miss Beckwith's work throughout is done in a scholarly manner; and the intrinsic value of the material which she has made generally available is so great that her painstaking and successful labor deserves grateful recognition.

A. L. KROEBER

Seri

1901-30

Mexico

Indian Tribe Speaking New Language Found by U.C. Man

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Recently returned from a several months' research trip through the Southwest, extending into Mexico, Prof. A. L. Kroeber, chairman of the department of anthropology at the University of California today gave out further details concerning the discovery of a tribe of Mexican Indians speaking a language previously unknown to science. He also told of a visit to one of the most primitive Indian tribes in North America. A preliminary statement concerning his travels was issued this week by the Southwest Museum of Los Angeles co-operated in sponsoring the expedition.

The previously unrecorded language is spoken by a tribe of probably 200 Indians on the Middle Mayo river, calling themselves the Huarejia. Their tribal territory is indicated on old maps of the district, but no study of them has been made. Their territory lies between that of the Mayo Indians and the Tarahumare Indians.

On the large island of Tiburon in the Gulf of California, an island some 30 miles long and 20 wide, boasting two mountain ranges, Prof. Kroeber succeeded in visiting the Seri Indians, often accounted the most primitive

people in North America. Prof. Kroeber found that in spite of their isolation they have been somewhat affected by 300 years of contact with the Spanish and Mexicans. They appear to be a relatively religionless people, but have a very complex system of classifying blood-relationship, and have a star lore.

Life of the Seri

The Seri, Prof. Kroeber states, might well be offered as an illustration of how little worldly goods and other appurtenances of civilization have to do with happiness. Tiburon island is a desert with hardly enough fresh water to drink and little vegetation, other than cactus. It is hot as shades during the day and cold at night. It is isolated from populous districts of Mexico by the water of the Gulf and more than 100 miles of desert.

The Seri depend chiefly upon fish, clams and crabs for food, with cactus fruits during two months of the summer. They have no houses, but sleep on the ground behind a wind-break of mesquite. Their kitchen utensils consist of a few baskets, a few crude

[Continued on Page Ten.]

pieces of pottery, and a few granite-ware pots and pans acquired by gift. Most of them have holes rusted through them. As long as there is a piece of the bottom capable of holding water the pots are kept in service.

It is practically impossible to grow anything on the island. There is no agriculture, in fact nothing on which the Seri might even grow ambitious. It is too much trouble to reach other tribes for trading, and they haven't much except clam shells to trade. The Seri work just long enough to get something to eat, talk as long as there is anything of interest to talk about, play games until they are tired, and then lie out in the sun and bake. They apparently care little that the sun is uncomfortably hot, the night uncomfortably cold, and their home one of the most God-forsaken spots to be found. Prof. Kroeber says that he was struck by the cheerfulness, sense of humor and apparently complete happiness of the group.

No Longer a Problem

There was a time when the Seri were a problem to Mexico, but that was before the government adopted the policy of leaving them alone with the exception of a present of planks for canoes, or a few cast-off garments, occasionally. Now the Seri have stopped being a problem. A few rusted guns are reminiscent of those old days, guns which once shot home-filled cartridges with her-headed phosphorus matches stuck in the ends for caps.

Their isolation, and the forbidding nature of their territory has protected them from molestation, in fact, has made it difficult even for a scientific anthropological study. It would be dangerous for a white man to live there for six months as they do. But if he brought an expedition and his own equipment, he would probably be unable to strike up the necessary close acquaintance with the natives.

~~Separating from Dr Fewkes at Holbrook about the end of~~
August, Mr Hodge, accompanied by Mr James S. Judd, a volunteer assistant, made a reconnoissance of all the inhabited pueblos of New Mexico, comprising Zuñi, Acoma, and Laguna, in the western part of the territory, Cochiti, San Felipe, Santo Domingo, Santa Ana, Sia, Jemez, Isleta, Sandia, Taos, Picuris, Santa Clara, San Juan, San Ildefonso, Pojoaque, Nambe, and Tesuque, in the valley of Rio Grande. At nearly all of these pueblos he was able to obtain valuable information relating to the social organization, beliefs, migrations, and affinities of the natives. In several cases the Indians have remained so completely isolated as to be little known to students, and accordingly much of the information is essentially new.

Mr James Mooney spent the early part of the year in the field of Oklahoma in researches concerning the Kiowa Indians, ~~the details of which are set forth elsewhere.~~

Noteworthy exploratory work was conducted by Mr W J McGee in continuation and extension of the explorations in Arizona and Sonora, Mexico, begun during the last fiscal year. Outfitting at Tucson, he started southward on November 9, 1895, crossing the frontier at Sasabé and proceeding thence in a different direction from that already reconnoitered. By the middle of the month he reached the most elaborate prehistoric works known to exist in northwestern Mexico, near the rancho of San Rafael de Alamito, on the principal wash known locally as Rio Altar. The works comprise terraces, stone walls, and enclosed fortifications, built of loose stones, nearly surrounding two buttes, of which the larger is three-fourths of a mile in length and about 600 feet in height. These ruins are known locally as "Las Trincheras", or as "Trinchera" and "Trincherita". The whole of the northern side of the larger butte is so terraced and walled as to leave hardly a square yard of the surface in the natural condition; and for hundreds of square rods the ground is literally sprinkled with fragments of pottery, spalls, and wasters produced in making chipped implements, and other artificial material. Mr Willard D. Johnson, who accompanied the party as topographer (on furlough from the United States Geological Survey),

are necessarily carried forward in the field, while the field material is elaborated in the office. Accordingly, the field work and the office work are treated together except in so far as the former may be considered exploratory, when it commonly relates to different lines of primary research.

EXPLORATION

At the beginning of the fiscal year Dr J. Walter Fewkes was in the field in Arizona, having completed during June a reconnoissance of the little-known country including the north-eastern extension of the Mogollon escarpment about the headwaters of Rio Verde. He repaired early in July to Holbrook, and proceeded to explore the ruined villages of northeastern Arizona. After a more or less successful reconnoissance, extending over a considerable district, he chose for detailed work the ruin known as Sikyatki. Here he was joined by Mr F. W. Hodge. It was ascertained through tradition and literary record that the ruin represented a wholly prehistoric village; and excavations were begun with the certainty that all material exhumed would, for this reason, be of especial value in indicating the aboriginal condition of the pueblo builders of this district. The anticipations were fully realized in the results. In all of the abundant material exhumed and duly transferred to the United States National Museum no trace of intrusive accultural art was found; every piece was clearly prehistoric; and the collection was the richest both in quantity of material and the quality of the ware and its symbolic decoration thus far obtained in this country. While it is especially rich in decorated pottery, many other articles illustrating primitive handicraft and customs were obtained, together with a sufficient amount of somatic material—crania, etc.—to reveal the prominent physical characteristics of the ancient people. Extensive collections were made also in the ancient ruin of Awatobi. Dr Fewkes' operations were brought to a close toward the end of August, when he returned to Washington with his collections, comprising seventeen boxes from Sikyatki and Awatobi, and three from the ruins on the headwaters of Rio Verde.

and who carried forward a route map, made detailed surveys of these ruins; a number of photographs were taken also, while a considerable collection representing the fragmentary pottery and stone art of the builders was obtained.

After spending some days in surveying the ruins at Alamito, the expedition pushed on southward, traversing the principal mountain range of western Sonora in a narrow canyon below Poso Noriega, and thence following for 50 miles the sand wash known as Rio Bacuache, which was not previously mapped. Leaving this wash near its indefinite termination on the desert plains, the course was headed toward Rancho de San Francisco de Costa Rica, where a rancheria of Seri Indians was found in 1894. On reaching this point it was ascertained that the Indians had, through a combination of circumstances, become more hostile toward white men than ever before, so that the prospect for studying their arts, institutions, and beliefs seemed most gloomy. Nevertheless, it was decided to make the effort.

At Costa Rica a rude boat was built, with the aid of Señor Pascual Encinas, of Hermosillo; a preliminary trip was then made over the continental portion of Seriland, including the Seri mountains, which were ascended for the first time by white men, and were carefully mapped by Mr Johnson. It was expected that the Indians would be encountered on this trip; but unfortunately there had been a skirmish between a small party of the Seri and a party of Mexican vaqueros two days before the expedition entered Seriland proper, and the Indians had apparently withdrawn to the coast and Tiburon island. Returning from this side trip, the boat was, with much difficulty, transported across Encinas desert and launched in Kino bay, a reentrant in the coast of the Gulf of California. The stock, with the teamsters and guides, were sent back to the rancho, while the main party proceeded up the coast to the strait separating Tiburon island from the mainland. It had been estimated from the best available data that from five to seven days would be required for crossing the strait, surveying Tiburon island, and making collections; and ten days' rations with five days' water supply were provided. The party, in addition to the leader, comprised Messrs W. D. Johnson, topog-

rapher, J. W. Mitchell, photographer, and S. C. Millard, interpreter; Señores Andres Noriega, of Costa Rica, and Ygnacio Lozania, of Hermosillo; Mariana, Anton, Miguel, Anton Castillo, and Anton Ortiz, Papago Indians; and Ruperto Alvarez, a mixed-blood Yaqui. A military organization was adopted, strict regulations were laid down for the protection of life and property, and watches were instituted and rigidly maintained.

On proceeding up the coast toward the turbulent strait El Infiernillo, severe gales were encountered, whereby progress was greatly retarded; and on reaching the strait the winds continued to blow so violently as to fill the air with sand ashore and spray at sea, and to render it impossible to make the passage. Finally, after five days, when the water was exhausted, the gale lulled sufficiently to permit a difficult crossing with a portion of the party and a small part of the scanty food and bedding; but when Messrs Johnson and Mitchell set out on the return trip to bring over Señor Noriega and two of the Indians, who remained with the supplies on the mainland, the gale rose again and, despite the most strenuous efforts, blew the frail vessel 25 miles down the gulf, where it was practically wrecked on a desert island. On the following day the wind subsided somewhat, and the two men were able to empty the boat of the sand with which it had become filled, to repair it, and finally to reach the rendezvous on the shore of Kino bay in time to meet the teamsters from the rancho when they returned to bring in the party. Here water was obtained, and Messrs Johnson and Mitchell again worked their way up the coast in the face of adverse winds, usually tracking the boat laboriously along the rocky coast; but it was not until the end of the fourth day that they rejoined the three men left on the mainland (who had suffered much from thirst) and again crossed the strait to find the larger portion of the party with the leader on Tiburon island. Meantime the group on the island had suffered inconvenience from dearth of food and blankets, and had been compelled to devote nearly all their energies to obtaining water from a little tinaja, or water pocket, in the rocks in the interior of the island, 6 or 7 miles from

the shore. All hope of the return of boat had been abandoned, and when it finally appeared the party were collecting driftwood and branches of the palo blanco—a tree growing sparsely on the mountains in the interior of the island—to build a raft, while one of the party was engaged in making the necessary ropes from provision bags and clothing.

On the reassembling of the party the original plans were resumed; the leader visited a score or more of Seri house bowers or rancherias, only to find them abandoned (though some bore evidence of occupancy within a few hours), while Mr Johnson continued the topographic surveys. By this time the food supplies were practically exhausted, but were eked out by collecting oysters, clams, and crabs, and by a shark taken on the next to the last day of the stay on the island; and, as before, most of the energies of the party were expended in carrying water from 4 to 15 miles, for which purpose squads of five or more heavily armed men were requisite, since the danger of ambush was considerable and constant. By these journeys over the jagged rocks, in which Tiburon island abounds, the shoes of the white men and the sandals of the Indians were worn out; and this condition finally compelled the abandonment of further effort to come into communication with the wary Indians. Considerable collections representing their crude arts, domestic and maritime, were, however, made in their freshly abandoned rancherias, and a fine balsa, or canoe-raft made of canes, was obtained.

After some delay and danger the strait was recrossed, and the party found themselves on the mainland, still beset by storms, without food or water, reduced by arduous labor and insufficient food, and practically barefoot in a region abounding in thorns and spines and jagged rocks. Moreover, they were still constantly under the eyes of Seri warriors watching from a distance and awaiting opportunity for attack. After fully considering the situation, the leader left the party and the boat in charge of Mr Johnson and skirted the coast on foot for 25 miles to the rendezvous on Kino bay in the hope of reaching the teamster from the rancho with supplies on the last day of his stay there under the instructions given him by

Mr Johnson on last leaving that point after the wreck. He reached the rendezvous early in the night of December 28, only to find it abandoned by reason of the accidental escape of the stock. He at once pushed on across the desert to the rancho, reaching there at sunrise of the 29th, and, immediately returning with food and water, rejoined the party a little way below the strait early in the morning of the 30th. The entire party arrived at the rancho on the evening of December 31, and two days later proceeded to Hermosillo, whence the leader returned directly to Washington, while Mr Johnson retraversed the country thence northward to the Arizona boundary, collecting objects and information among the Papago Indians, and completing the triangulation and topographic surveys. He reached Tucson about the end of January.

While the expedition was, by reason of the hostility of the Indians, unsuccessful so far as the anticipated studies of the Seri institutions and beliefs are concerned, considerable collections representing their arts were obtained. Moreover, the whole of Seriland, the interior of which was never before trodden by white men, was examined, surveyed, and mapped; indeed the survey was of such character as to yield the first topographic map of a broad belt in Sonora extending from the international boundary to Sonora river. The area covered by this survey is about 10,000 square miles. Forty-seven stations were occupied for control, and a considerably larger number of additional points for topographic sketching. The portion of the map comprising Seriland, being essentially new to geographers, has been published in the National Geographic Magazine (vol. VII, 1896, plate XIV).

It is a pleasure to say that the work of the expedition was facilitated in all possible ways by the state officers of Sonora and the federal authorities of the Republic of Mexico. By special authority of His Excellency Señor Leal, Secretario de Fomento, the party was permitted to cross the boundary with the outfit and necessary supplies, while the governor of Sonora, Señor Ramon Coral, offered to furnish a guard of state troops, and in other ways displayed constant interest in the work of the expedition. Much is due, also, to Señor Pascual Encinas, an intrepid pioneer to whose courage and energy the extension of settlement in the borders of Seriland must be ascribed, and a well-known citizen of Hermosillo, without whose assistance the work would have been crippled.

~~moderately advanced anterior to the shock of contact with~~
white men. Somewhat further advanced in certain respects must have been the prehistoric Hopi of Sikyatki whose artifacts were exhumed in such abundance by Dr Fewkes, a people at least culturally related to the peculiarly advanced tribes of Mexico whose structures and institutions so impressed the conquistadores; they were practically sedentary like their descendants in Tusayan today and essentially agricultural through aid of irrigation, were skilled artificers in certain lines, and were organized on a social and fiducial plan of considerable complexity and refinement.

In their relation to the categories of human activities the range of the papers is broad. The first is general, touching on the somatology and incidentally on the psychology of the Seri Indians, and traversing the entire series of their activities so far as these are known; the second is devoted especially to activital products of the Kiowa Indians connected equally with arts of pleasure and arts of expression, but the description and discussion touch and fairly cover the entire series of activities; so, too, the third paper pertains primarily to a special line of industrial activity, yet the consideration extends to beliefs, institutions, form of expression, and even to esthetic concepts and products; while the fourth paper deals with esthetic products in their relations to a considerable range of activities. Collectively the papers contribute especially to esthetology and technology, in somewhat less degree to sophiology and sociology, and in some measure to philology.

THE SERI INDIANS

The aboriginal tribe known as Seri, Seris, Sseris, Ceris, or Ceres, is of interest in many ways. Notably exclusive and intolerant of aliens, the tribesmen retain priscan characteristics to an exceptional degree, and their activities accordingly reflect environment with exceptional closeness. Thus the study of the tribe materially extends the developmental range covered by the researches of the Bureau, and correspondingly enlarges and strengthens the conceptions of human development based on the study of the native American tribes.

It is significant that the Seri Indians make little use of stone in their industries; shell, tooth, bone, wood, cane, and other less refractory substances are freely used, but the employment of stone is subordinate and largely incidental, despite the abundance of this material. This industrial characteristic is in line with the other characteristics of these tribesmen, and appears merely to measure their slight advance in conquest of environment.

It is equally significant that the stone art of the Seri is largely inchoate, as indicated by the absence or feebleness of design on the part of the artisans. In large part the industrial use of stone is fortuitous and temporary, or of such sort as merely to meet emergency; when the use is repeated, the emergency implement gradually assumes a fairly definite form determined by the wear of use; but the users have evidently not risen to the plane of preconceived pattern for their common industrial implements, or indeed for any stone artifact save the little-used arrowpoint. It is particularly noteworthy that, except in the case of the arrowpoint, fracture is not only not employed in the manufacture of implements, but is regarded as destructive of the utility of the implement to such an extent that accidentally fractured pieces are cast aside and abandoned. The distinctive features of Seri stonework have led to a redefinition of primitive stone art as (1) *protolithic* and (2) *technolithic*. The essential feature of protolithic art is absence of design—while the artifacts of the class shaped merely by use are often polished, they are seldom if ever shaped by fracture; the essential feature of technolithic art is antecedent design or pattern, to which the implements are conformed by fracture, battering, grinding, and other purposive processes. The sequence of the types, although brought out clearly for the first time by the researches among the Seri, is evidently a natural one, marking normal advance in that conquest of environment in which all known peoples are engaged.

Although less complete than would be desirable, the observations on face-painting among the Seri Indians are of interest. The researches of recent years have shown that the decorative devices of primitive peoples are largely symbolic.

The observations among the Seri not only support the general conclusion, but apparently illumine an initial stage in the development of decoration in which the nascent devices representing the major portion of the esthetic exercise of the people are interwoven with the fundamental activities of social character. Accordingly, the face-painting of the Seri matron appears to represent a priscan stage in the conquest of environment through social mechanism; and the low culture stage marked by the esthetic development accords with that marked by the industrial development as manifested in stoneworking.

Another significant characteristic of the Seri Indians is a peculiar and nearly unique marriage custom, which apparently reflects, and at the same time tends cumulatively to strengthen, animosity toward alien neighbors. Previous researches have shown that intertribal mating, especially when prescribed by the tribal rulers, affords the most effective means of integrating tribes, strengthening demotic units of all grades, and promoting the growth of peoples; and the observably effective operation of this social device among various primitive peoples suggests a still more primitive stage in which the device was less effective or absent. Now, the custom of the Seri appears to represent the lower stage of social mechanism toward which the higher customs point as the initial one; hence, although perhaps intensified by conditions, the custom appears to complete the series of stages in tribal development as defined by that most effective of all simple social devices, marriage. It is noteworthy that the social mechanism of the Seri is adapted only to a restricted environment limited by alien neighbors, so that the marital mechanism corresponds with the associated industrial and esthetic and social devices in marking slight advance in conquest of environment.

CALENDAR HISTORY OF THE KIOWA INDIANS

In some respects a typical plains people, the Kiowa Indians are characterized by distinctive features revealed through Mr Mooney's researches. Originally inhabiting a northerly and mountainous territory, they were driven to subsistence on the products of the chase; becoming expert and vigorous hunts-

SCIENCE

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FRIDAY, APRIL 3, 1896.

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EXPEDITION TO SERILAND.*

By the Spanish explorers and evangelists, most of the territory lying west of the Sierra Madre and south of Gila river, in what is now western Sonora and southwestern Arizona, was called Papagueria, or land of the Papago Indians. The eastern and northern boundaries of the area were fairly defined, but the western boundary was vague. Toward the mouth of Colorado river the Papago country was separated from the Gulf of California by an arid tract of volcanic debris known as Malpais, a tract too utterly barren for habitation, traversed by the Indians only on annual pilgrimages to the coast for salt. Toward the south, Papagueria was separated from the Gulf, midway of its length, by the land of the Seri Indians, a tract peculiarly protected from invasion by natural conditions and defended against invaders by a warlike people.

As exploration and evangelization grew into settlement, the Spaniards affiliated with the natives, and a Mexican population and culture pushed into Papagueria; and to-day most of the valleys occupied of old by the Papago Indians are given over to Mexican villages, ranches, and stock ranges, only scattered groups of the aboriginal landholders remaining in Sonora, though their tenure is better maintained in Arizona. With the conquest of Papagueria, explorers

*Read before the Philosophical Society of Washington, February 15, 1896.

pushed over the Malpais and a difficult trail was laid to California, then essentially a part of Mexico; and later, as American enterprise pushed toward the Pacific, another trail was pushed out, in part along the older one, and trod by pioneers until better routes were found along the Gila and further northward. The trails, Mexican and American, pass by the only known waters of the Malpais; and knowledge of the few widely separated tinajas* and springs was bought at the price of many lives. But while the Malpais was thus explored, albeit at great cost, Seriland was protected by a barrier desert and its savage owners so completely that the tide of exploration was practically checked; and Seriland remained unknown, save as to its coast, and except in a vague way as the home of a blood-thirsty tribe from time immemorial.

During the autumn of 1894 an expedition was conducted by the Bureau of American Ethnology through Papagueria and into the border of the Seri country for purposes of ethnic and collateral research; during the past autumn an expedition of related aim was conducted along other lines through Papagueria and into Seriland, which was thus for the first time explored and surveyed with some degree of thoroughness. The primary purpose of the later expedition was the making of collections representing the habits and customs, and especially the maritime life of the Seri Indians; but so far as practicable, advantage was taken of the opportunity for observation in other directions, not only in the Seri country, but throughout Papagueria. Some of the lines of observation may be indicated briefly.

*Tinaja, as used by Spanish Americans, is a natural bowl or bowl-shape cavity, specifically the cavity below a waterfall, especially when partly filled with water; in a more general way it is extended to temporary pools, springs too feeble to form streams, etc. In its specific application it has no equivalent in, and would be a desirable addition to, the English language.

GEOGRAPHY AND GEOLOGY.

The territory traversed by the two expeditions may be conceived as a great plain sloping southwestward from the foothills of the Sierra Madre to the Gulf of California, relieved by occasional rugged mountain ranges generally trending parallel with the high Sierra which divide the plain into a succession of lesser plains or broad valleys; and the great plain must be conceived as undulating somewhat, the chief irregularity being the subcontinental divide coinciding approximately with the international boundary.

The region is extremely arid, the annual rainfall averaging probably less than five inches, and perhaps less than two inches throughout the western half of the area. Streams gather in the mountain gorges, and those heading in the Sierra unite to form a few rivers; but as the waters push out over the plain they are partly evaporated, partly absorbed by the dry earth, so that even the highest freshets never reach the sea; and most of the streams flow only a few miles or at most a few scores of miles, and this only during the rainy seasons or after sporadic storms.

The mountains, especially the minor ranges of the Sierra, are notable for ruggedness and steepness of profile; they are remarkable also in that they usually rise from the plain abruptly or with relatively inconspicuous intermediate slopes—as a clever writer expresses it (picturesquely, but mistakenly, except in appearance) they are 'as men buried to the neck.' The mountain ranges are either naked rocks or steep talus slopes of coarse debris, supporting a scant sub-desert vegetation which increases in abundance toward the summits; the rocks being either metamorphic sedimentaries probably of Mesozoic age, or somewhat younger volcanics, a few nucleal ridges being granitoid. The broad intermontane plains are made up in part of alluvial or

torrential debris, fine at the lower levels, coarser toward the bounding foot-hills and ranges, though it is remarkable, and indeed paradoxical, that they consist in large part of the planed edges of hard rock strata such as form the adjacent mountains; the surface of the plain, whether built or carved, being sparsely dotted with trees and shrubs of sub-desert habit. Toward the coast the plains lie but little above and in some cases apparently below sea-level, and are composed of marine sediments, sometimes abundantly charged with recent shells; when the surface is usually a succession of playas and sand dunes.

Seriland is an exceptionally mountainous portion of the great westward-sloping plain, lying near the line along which it dips beneath the waters of the gulf; indeed a part of this staunch little dominion lies beyond the general coast line and is separated from the mainland by a narrow strait, itself the precise homologue of the upland intermontane valleys save that it is occupied by tide water and faintly sculptured by waves and tidal currents. The main insular portion of the territory is Tiburon Island, about 500 square miles in area; the continental portion is some 2500 square miles in area; and a few small islands adjacent to Tiburon and the Sonoran coast belong to the same natural district, and are held by the Seri Indians. Tiburon Island comprises half a dozen ranges, major and minor, the higher peaks rising from 3000 to 4000 feet above tide; in its principal interior valley there is a feeble stream, gathering among the higher peaks and wasting within a few miles, besides some half dozen tinajas and springlets. Sonoran Seriland is also mountainous, the culminating peak rising about 5000 feet above tide, and contains a feeble permanent spring and two or three water holes in which the water is brackish. Of the entire area south of Gila river and west of the Sierra, about four-fifths may be classed as

plain, one-fifth as mountains; but in Seriland more than two-fifths and probably three-fifths must be classed as mountains, leaving only a moderate fraction to be classed as plain. This mountainous tract is separated from Papagueria by a broad waterless zone of playas and sand dunes, abounding in partially fossilized shells.

It is to this desert barrier, 20 to 40 miles across, that the isolation, and apparently many of the characteristics, of the Seri Indians are due; for it is a natural boundary, one of the most trenchant and effective on the Continent, practically impassable without special training, and so conditioned as to be easily defended along the inner margin in case of invasion.

When the mountains and intermontane plains of Papagueria and Seriland are examined in detail, certain peculiarities appear: As already observed, the mountains are notable for ruggedness and the plains for flatness nearly or quite to the mountain bases; again, the parallel ranges are found to be occasionally united by cross bars, so that a common form of mountain plan may be likened to the letter H; still further, it is found that the larger arroyos and rivers seldom follow the axes of the valleys, but usually flow athwart them and frequently traverse the bounding ranges in narrow gorges opening toward the gulf, while many southward-flowing streams head on the northern sides of the cross-bar ranges through which they pass in youthful canyons. On assembling these peculiarities, they are found to point toward two successive sets of geologic conditions: The distribution of the minor ranges with their transverse connections, coupled with the fact that a large part of the area of the intermontane plains is planed, indicates that the region was formerly a plateau which maintained its altitude and attitude until the feeble sub-desert streams degraded the greater part of the mass, leaving only the

harder ledges and broader divides as remnantal ranges; while the incongruity of the modern waterways indicates that, after assuming this general configuration, the tract was tilted southwestward in such manner as to stimulate the streams flowing in this direction and paralyze those flowing northeastward, and thus to produce a general migration of divides. These indications may perhaps be misleading, or may have been misinterpreted; and the abrupt transition from rugged mountain slope to planed base-level is an attendant feature which requires explanation before the interpretation can be regarded as final. The researches relating to this subject are not complete, but both Mr. Willard D. Johnson, of the later expedition, and the writer have collected data bearing on the subject. Among other data may be mentioned an admirable section exposed along the gulf shore from Kinb bay to San Miguel point (some 20 miles), in which the relations between rugged range, planed base-level, and torrential plain are clearly shown.

Mr. Johnson carried forward a planetable survey throughout Papagueria and Seriland, which will not only yield the first trustworthy map of the region, but will serve as a basis for the representation and interpretation of the geology.*

METEOROLOGY.

Throughout the expeditions of 1894 and 1895, noninstrumental observations were made on winds, clouds, precipitation, frosts, etc., and noted with considerable care, with the view of determining the influence of these elements of the weather on geologic process, on the flora and fauna, and on the human population, native and introduced. These notes, made incidentally at a constantly shifting base and for short periods

* A preliminary impression of the Seriland portion of the map will appear in *The National Geographic Magazine* for April, 1896.

only, would be of little value in a region adequately supplied with meteorologic stations, but acquire some value from the dearth of observations in the district to which they pertain, particularly since this district aids in shaping the weather conditions prevailing over a considerable area in southwestern United States. Prof. Cleveland Abbe has signified a desire to publish the notes in an early number of the *Monthly Weather Review* of the United States Weather Bureau, and the material will thus be made accessible to meteorologists. The notes acquire value also from the close relation between weather and life in this region.

It may be observed in brief that the chief weather characteristic of the region is aridity, the rainfall being limited in quantity and irregular in distribution; there are two nominally rainy seasons, in July-August and January-February, respectively, but rains sometimes occur at other times, while precipitation often fails during these seasons; but whether rain falls or not, these are seasons of greater or less humidity of the air, so that the flora is vivified semi-annually, whereby many species are undoubtedly enabled to survive the seasons of drought. The second weather characteristic is heat, especially at lower altitudes; the summers are oppressive for men and animals, the winters no more than pleasantly cool—the weather in Seriland may be inferred from the fact that, while these Indians have words for rain and hail, they have none for ice, snow, or frost. Another characteristic is the dearth of clouds, and the consequent intensity of light and fervidness of insolation by which the skins of men and animals are undoubtedly, and the habits of certain plants apparently, affected. Toward the coast, fogs are not uncommon in the autumn, and are said to occur at other seasons; this weather condition appears to affect the flora for 10 to 50 miles inland, according to the local configuration. The

relations between weather and the life of the region, human and sub-human, are thus manifold—indeed not only the superficial but the fundamental characteristics of the living things, the very laws of individual and collective development, are largely traceable to weather conditions; but in a summary statement it is impossible to do more than suggest the bearing of the researches relating to this subject.

ARCHÆOLOGY.

During the earlier expedition it was ascertained that prehistoric works abound throughout much of Papagueria; during the later journeys the observations on this subject were extended. In almost every valley containing sufficient water to support a population howsoever limited, ruins of ancient villages, remains of irrigation works, etc., are found; the only exceptional valleys being those in which modern civilization is so extensive as to destroy the more conspicuous traces of earlier culture. Moreover, the prehistoric ruins are in general more extensive than the modern villages, while the ancient irrigation works and fields are carried further up the valley-sides than the modern acequias and farms, indicating that the ancient agriculture was the more extended. The artifacts found in the ancient villages prove that the prehistoric people were potters and that their fictile ware was somewhat finer in quality than that manufactured by the modern Papago; that they were a peaceful folk, using stone axes, mortars and pestles, hammers, foot-balls, etc.; that they had temples or other dominant structures more elaborately furnished than their ordinary dwellings; and there is fairly clear indication that they corralled a small domestic animal, but that they were without larger stock such as was later introduced by the Spaniards. Associated with these ancient relics of well-known kinds there is a distinctive class of

ancient works known generally among the Mexicans as 'las trincheras' (entranced mountains), usually found in the immediate vicinity of fertile valleys and especially characteristic of portions of these valleys now, as in prehistoric times, especially adapted to settlement. Commonly the site is a steep-sided butte or isolated mountain several hundred feet high, and the work itself is a rough and rather irregular wall of loose stones circumscribing the butte near its summit; sometimes the walls are multiplied or built out into bastions, particularly on the gentler slopes, and they may be interrupted where the slopes are precipitous. The walls support either narrow pathways or broad terraces on which house-circles are sometimes found; and along and within the walls the ground is frequently sprinkled with potsherds and wasters of foreign rock. No granaries or reservoirs have been found within the enclosures, nor is there anything to indicate permanent or long-continued occupancy.

Specially noteworthy examples of this class of works were carefully surveyed during the recent expedition, near San Rafael de Alamito, in Magdalena Valley, 35 miles southeast of Altar; the two principal buttes being known specifically as 'Las Trincheras,' or as 'Trinchera' and 'Trincherita.' The larger butte, nearly a mile long and 650 feet high, is terraced from bottom to top half way round, and on the other side is walled and terraced in part; the smaller is similarly terraced most of the way round. The retaining-walls or revetments are massive and in some cases fully 20 feet in height, and are usually carried from two to five feet above the terrace in the form of breastworks, while free walls of equal height are distributed over the gentler slopes; and fragments of pottery and stone artifacts, as well as spalls and cores of transported rock, besprinkle the ground and might be collected in tons. These

works are conspicuous because of magnitude; the prehistoric works of Papagueria in general are noteworthy in extent, and in that they appear to indicate the existence of a more numerous population than that of historic times who stored and controlled storm waters and thus occupied a higher culture-plane than the modern Indian, Mexican and American inhabitants of the same region.

During the recent expedition it was ascertained that, while the prehistoric works of Papagueria stretch to the southwestern boundary of that territory they do not extend into Seriland, where no ancient works were found except shell heaps, cairns, etc., such as the Seri now accumulate. Some of the shell heaps are, however, of great volume and extent, and so situated as to prove that they have survived considerable geographic changes; thus a mound built almost wholly of clam shells (belonging to a series covering several acres) is some 60 feet high and over 300 feet in diameter, and is located on a part of the shore where there are now no clam flats, which the waves have invaded until a considerable part of the mound has been swept away—the section thus exposed revealing typical Seri potsherds and stone hammers from top to bottom. So Seriland appears to be an archæologic as well as an ethnic unit, and there is nothing to indicate that the territory was ever held by other people than the ancestors of the modern tribe.

BIOLOGY.

During the earlier expedition it was observed that the flora and fauna of Papaguar display certain characteristics which were ascribed to the influence of a peculiar environment; and during the later expedition further notes relating to this subject were made, and a small collection of plants was gathered and placed in the hands of Professor J. W. Toumey, of

the University of Arizona, for identification and study. While the observations on plants and animals were in a measure casual and were not guided by expert knowledge, they proved particularly suggestive in their bearing on the relations between the human inhabitants of the same region and their environment. These biotic studies indicate that, in sub-desert regions, the development of the individual and the species is determined primarily by a rigorous environment; so that the course of development tends at the same time toward pronounced individuality and toward a complex system of coöperation among diverse organisms, whereby each immediately antagonizes, but ultimately serves, its contemporaries. Some of the inferences from the observations of the earlier expedition have already been stated* and need not be repeated; but many new examples, congruous with those previously collected, were noted.

Among the most interesting observations are those pertaining to the coöperative interrelation between animal and vegetal organisms, whereby each depends on the other for existence; this being the stage of vital coöperation called commensality. The best known examples of commensality are those of the fig and fig insect and the yucca and yucca moth, in which the relation was established by Riley; though a still more striking example, in which, however, the relation has not yet been demonstrated, is that of the saguaro, or giant cactus (*Cereus Giganteus*) and its insect mate. During the recent trip two distinct plants were found apparently to represent a still more complex miscigenesis: The cina (*Cereus schottii*), one of the most abundant cacti of southern Papagueria and Seriland, seems not to flower or fruit under what would commonly be considered normal conditions, but only

(* 'The Beginning of Agriculture,' American Anthropologist, Volume VIII., 1895, pp. 350-375.)

after attack and injury by a certain insect (not yet identified). Normally the young cactus sends up half a dozen or more massive stems, usually 5 to 10 feet high and 3 or 4 inches in diameter, beset with thorns along each of the 5, 6, or 7 ribs; subsequently branches spring from these stems, and the plant gradually expands into a clump or colony a dozen feet or yards across. Thus far the plant remains an individual, the product of a single seed; and the period of individual development undoubtedly covers a long term of years, since the younger branches remain vigorous long after the original stems have died and decayed. Now, so far as the observations go, they indicate that the plant does not necessarily or normally fructify during this term of individual development, but that if its insect enemy and mate chances to deposit eggs in the pulp toward the extremity of branch or trunk several changes supervene. In the first place the eggs develop and in due time the larvæ emerge and feed on the pulp; then the branch shrivels, losing a quarter or third of its diameter, and a pilage of slender spines or stiff bristles springs and soon covers the shrunken portion, which may be a foot or more in length; next, under the protection of these spines, a bright-colored flower is put forth, and this in time is followed by the fruit. It is of course to be borne in mind that this sequence has not been studied as a succession of stages in the same plant, but only as an unbroken series of stages exhibited by many plants, so that the sequence may not be regarded as established; but, so far as the observations go, they tend in that direction.

Essentially parallel to the behavior of the cina is that of the dicotyledonous bush called by the Mexicans torotito (not yet identified), the geographic distribution of which is about the same as that of the cina. For a long time this plant was a puzzle because no indication of the mode of repro-

duction was perceived. It grows in a clump of two or three or a dozen stems springing from a single root, and the colony or clump retains vitality much longer than individual branches, which apparently spring up, attain full growth, die, and decay, while yet the colony survives, so that, as in the case of the cina, the term of individual existence is manifestly long. At length it was noted that the extremities of the separate stems or branches occasionally present an abnormal appearance—tumescent, gnarled and twisted, with leaves or petioles attached; and on dissection it was found that such diseased twigs contain eggs or larvæ. Then, as the season progressed, it was found that the tumescent twigs—and these only—sometimes bear small flowers and, quite rarely, a nutty fruit. So in this case as in that of the cina, the flowering appears to depend on the development of an abnormal condition resulting from ovaposition by an insect (which was not seen in the imago form; but it seems not to be a necessary stage in the history of any individual, since in many cases the tumescent twig withers and falls off without flowering and of course without fruiting, while only a small proportion of the flowers appear to produce nuts. In this case, too, the observations are suggestive, though not demonstrative, of an ontogenic sequence; yet it is to be observed that the sequence is in precise accord with the biotic relations prevailing in this district, under which the tendency is to perpetuate species by prolonging the life of the individual rather than by multiplying progeny, under which all living things tend to enter a solidarity of remarkable perfection, and under which phylogenetic development is either forced and intensified or cut off by the pressure of an adverse inorganic environment. Granting the sequence, or even admitting only the indubitable interrelations found in the region, it follows that the living things of the desert conserve

much of the energy commonly expended in reproduction, and thereby approach the plane occupied by the higher animals, with man at their head, among which progeny are reduced in number and improved in the perfection of their adjustment to environment—the plane of solidarity founded on conscious or unconscious altruism, whose occupants, sometimes erroneously classed as sexually degenerate, are the socially regenerate of the earth in that they are fitted to the fulness of life in all its forms.

During the earlier expedition it was found that the plants of Papagueria, "howsoever divergent phylogenically, are notably convergent in a certain group of characters, including leaflessness, waxiness, hairiness, thorniness, and greenness";* during the later trip these inferences were verified and corroborated, and it was also observed that still other features are common among genetically diverse plants. Thus, there is a series of trees and woody shrubs, including a half dozen desert forms known as torote, torotito, etc. (not yet identified), which are characterized by swollen trunks and squat forms, in which the woody tissue is pulpy in texture and saturated with watery or slightly viscid sap. When trunk or branch is wounded the sap exudes and quickly heals the wound, either by coating it with lacquer or encrusting it with gum; and when the plant dies the sap escapes and the wood shrinks and gapes widely, even before the bark decays, so that decomposition is rapid and the dead crop quickly makes way for the rising generation. This pulpiness of stem among ligneous plants is like unto the pulpiness of the cactus and agave, which appears to be a device for the storage of water; and while a few of the desert trees (ironwood, cat-claw and paloblanca) are characterized by firm woody tissue, most of the arboreal forms consist largely of water-storing tis-

*Op. cit., page 362.

sue, which may be inferred to represent phylogenic adjustment to an arid environment. Commonly these water-filled trees, with certain lesser shrubs abounding in viscid juices and gum, are acrid, astringent or ill-flavored, and some are alleged to be poisonous; others are pungent or noisome in odor (*e. g.* the yellow torote has a penetrating cedar-like odor which is highly offensive to many animals). Associated with these sappy and juicy plants there is a variety of spicy shrubs which in the settled districts are used as condiments and even as substitutes for salt in curing meat. Many of these plants are used medicinally; after describing in detail the virtues of thirty-six medicinal plants, the anonymous author of the 'Rudo Ensayo' (Sonora's classic, written in 1763), adds, "Among the great variety of plants found at every step there is hardly one that has not healing qualities;"* and there is reason to anticipate substantial additions to the pharmacopœa as the flora is studied systematically. Now it is noteworthy that the high-flavored and strong-odored plants are without thorns or other mechanical protective appurtenances; and, in view of all the relations, it seems almost necessary to infer that the flavors and odors are protective and the product of phylogenic development under the local conditions. If this be so, it would appear that the mechanical and chemical devices for individual protection are related reciprocally; and this corollary finds direct support in the characteristics of the cacti, for the juice of the scant-thorned cina is offensive to herbivores, while the well-thorned cholla and nopal are eaten by stock when the thorns are burned off by the vaqueros, and the bisnaga, thorniest of known plants, yields a nearly pure water which has saved the lives of scores of explorers (indeed the work of the last expedition was greatly facilitated by the supplies

*Am. Cath. Hist. Soc., of Philadelphia, Vol. V., 1894, p. 164.

drawn from this natural well of the desert).

Other relations among the plants and between the flora and fauna were noted, but in a summary statement it must suffice to indicate only a few leading lines of observation.

DEMOLOGY.*

In the course of the earlier expedition it was found that if the plants, animals and men of the desert be compared with respect to individual or physiologic (*i. e.*, purely biotic) characters "the stationary plants have suffered greatest modification, the environment-driven animals less, and the environment-molding humans least of all;" but that "when they are compared with respect to collective or demotic modification, it becomes manifest that the moveless plants are least, the moving animals more, and prevising men most profoundly modified."† It was found also that the collective modification tends through coöperation to the development of a solidarity in which the several organisms unconsciously or semi-consciously combine against the rigorous environment. Finally it was found that there are three stages in the coöperation of plants, animals and men, viz.: communal, in which the organisms stand together for mutual protection yet retain undiminished individuality; commensality, in which unlike organisms unite to the end that one or both species may be perpetuated; and agriculture, or the state in which intelligent organisms (especially ants and men) regulate the course of common development by exclusion of the perverse. Thus the earlier researches indicated not only that there is a reciprocal relation between biotic and demotic characters, but that, in a rigorous environment, the latter charac-

*This term is used as a synonym of sociology in its widest sense, but with still wider meaning. It may be defined as the science of organizations, whether spontaneous or purposive, among organisms.

†'The Beginning of Agriculture,' op. cit., p. 374.

ters are found among nongregarious animals and plants as well as among men and gregarious animals. The researches also supplemented historical records proving that agriculture began in desert regions by showing the manner in which intelligent organisms are unavoidably forced into this highest grade of coöperation by desert conditions.

During the later expedition the researches concerning collective or demotic relations were continued. The observations among the Papago Indians were extended not simply to the relations between the human group and the sub-human assemblage, but also to the relations among the individuals and sub-groups of the human assemblage. The details noted are many and of a diverse character, and it must suffice at present to indicate their sum. In general, it was found that the continual struggle for existence under adverse conditions has tended to strengthen character among the human units, and to render each individual strong, self-reliant, resourceful, decisive, just as the plants and sub-human animals have been rendered long-lived and vigorous; but that this tendency toward the development of individuality is accompanied by an altruistic tendency under which the human units are brought into sympathy and union of exceptional closeness. In nomadic desert life individuals and small groups are constantly exposed to the risk of death by thirst, and occasion frequently arises for other individuals or sub-groups of the same assemblage or tribe to relieve the sufferers, and if this is done the assemblage is strengthened, while if it is not done the assemblage is weakened. So also isolated individuals are in danger of starvation, of attack by predatory animals, of poisoning by animals and plants, or of death in other ways, in a larger ratio than when several are in company; yet the character of the country is such that hunters, warriors and

other travelers must journey far and in limited groups, and hence there is an incentive toward grouping by physical parity which is more or less independent of kinship or biotic affinity. Other tendencies also enter; but individually and conjointly they make for altruism, and eventually for a humanity and charity transcending family ties and gentile bonds. Now the characteristics of the Papago, as recorded by different observers during the last 350 years, comprise dignity and courage, docility and virtue, humanity and intelligence, hospitality and integrity; and these characteristics, which are akin to those of civilization, are among those toward which his hard environment tends. Thus it would appear that these people of the desert have been forced by environment toward civilization; and it would appear also that, just as the plants and animals have been hurried into the higher stages of phylogenetic development by physical pressure, the Papago have been forced into civilized relations before acquiring civilized culture. The course of human development may be divided into two great stages characterized by distinctive modes of expression. The first is the prescriptorial stage in which ideas are thrown into crude and incongruous classes for mnemonic purposes; the second is the scriptorial stage in which ideas are expressed by arbitrary symbols, graphic and phonetic; and these stages are none the less veritable because the transition from one to the other has taken place gradually among many peoples; this transition being perhaps the most sweeping and important in the whole course of development of mankind. During the earlier stage, in which incongruous things are connoted, there has been among many peoples, notably the various American families, a custom of connoting kinship with tribal law; indeed tribal law is memorized and perpetuated largely through terms of relative position of individuals in the

family, in the clan or gens, and in the tribe; so that among these peoples tribal law tended toward the perpetuation of kinship systems, and remembered kinship crystallized and perpetuated tribal law. Thus the basis of prescriptorial society ever smacked of nepotism and made for egoism rather than altruism. But in Papagueria, where the conditions led to the development of an altruism transcending filial, paternal and fraternal feeling, the consanguineous system seems to have weakened and the system of law bound up therewith seems to have dropped into desuetude, and the people seem to have risen to the moral plane of civilization without making the usually parallel transition from the prescriptorial to the scriptorial stage in the art of expression. It is impracticable now to develop this line of research in detail; it must suffice to note in passing that the observations and inferences indicate that civilization, no less than agriculture, must be reckoned among the products of the desert.

Although in many respects antithetic to the Papago, the Seri Indians are interrelated with their environment in various ways. Seriland proper comprises a large island (Tiburón, about 500 square miles in area) and several islets in the Gulf of California, with a several times larger area on the adjacent mainland; the entire tract is mountainous and exceedingly arid, only one feeble streamlet and a few small springs or tinajas existing within it; and it is clearly set off from contiguous habitable territory by a broad desert zone. From time to time the Seri steal across their bounding desert in predatory forays or for petty trade, and during the early history of western Mexico they established nominally permanent settlements so much as 75 miles beyond their natural boundary; but it has been their custom, always in case of defeat and commonly in the event of ordinarily

manful opposition to their predation, to retreat to their stronghold, which they have stoutly defended against invasion. There they subsist on abundant and easily obtained sea food, on the game of the sub-desert mountain slopes, and in season on the fruits of cacti and other plants of the foot-hills; and since these sources of subsistence unfailing and easily reached through means shared with feral animals, the Seri tribesmen have ever been notably independent of other peoples and cultures, and this territorial dominion has remained an ethnic unit since the time of Coronado.

The Seri Indians display several more or less distinctive characteristics, both biotic or individual, and demotic or collective. Individually they are of superb physique, able to run down fleet game and capture half-wild Mexican horses without ropes or projectiles; able to run across the sand dunes and playas of their bounding desert, waterless and foodless, so rapidly as to escape pursuing horsemen; able to abstain from food and water for days; able habitually to pass barefoot through cactus thickets and over jagged rock slopes without thought of discomfort; able to gorge carrion and swill the reeking filth of shrunk tinajas without injury; typically they are trained athletes, strengthened against exercise, habituated against abstinence, hardened against pain, and inured against poison, all at the same time and all in remarkable degree. Considered as a demotic unit, the Seri are characterized by hereditary enmity toward alien peoples; for three and a half centuries they have been at war or on the verge of war with Spanish explorers and missionaries, with neighboring tribes, with Mexican pioneers, with American prospectors; they profess a passion for alien blood, always gratified save when they are deterred by fear; they are fiercely endogamous and the blackest crime in their calendar to-day is the infraction of this law; they

speak a distinct language, apparently representing a distinct stock; so far as can be ascertained, their mythology is distinct; save for a few simple arts that seem to have been acquired through imitation, their culture is primitive, protolithic as to stone, nascent only as to customary and house-building, unborn as to agriculture, and well advanced only in connection with their reed balsas and the cords of vegetal fibre or human hair used in making them; their grade of coöperation or order of solidarity is below that of the farmer ant, below that of the yucca moth, not even on a par with that of the seed-scattering bird that has aided in giving character to a flora, for (except that they have domesticated dogs) they merely destroy and never propagate or otherwise aid associated organisms; collectively they are bitterly inimical to men, animals and plants, and are parasitic on a peculiarly conditioned tract to which they have adjusted physique and tribal custom. Considered as a group composed of inter-related individuals and subgroups, the characteristics of the Seri Indians include strong family ties, manifested especially in maternal affection and in their little-understood kinship system; firm conjugal bonds (despite modern polygyny due to repeated decimation of the warriors), displayed in their endogamy and in a singular marriage custom; fixed tribal union (despite internal dissension in the intervals of external conflict), revealed in community of property and interests especially in relation to alien peoples; and rigid adherence to custom, as exemplified in the crudeness of their arts, in their habit of locating camps and habitations far from fresh water, in their amor patriæ, and in many other ways, *i. e.*, their intertribal characteristics, like their physical attributes, are strongly individualized and tend toward tribal integrity, independence and isolation. History and archaeology indicate that the characteristics of the Seri

have persisted long; for three and a half centuries they have been known as fierce and powerful warriors, tumultuous in battle and swift in retreat; reputed as users of poisoned arrows and perpetrators of repulsive atrocities in their endless and relentless warfare; regarded as Ishmaelites harboring in the fastnesses of a desert island (for the insular and continental portions of Seriland have never been clearly discriminated by neighboring peoples), whose bestiality placed them all but beyond the pale of human kind. There are indeed records of attempted conversion and subjugation among the rancherias overflowed from Seriland proper, but the assemblage of records is either contradictory or indicates that the converted and subjugated tribesmen weakened and died under the yoke of a higher culture; an apostate Seri resides in Hermosillo, another in Altar, and a third is said to live in California, but no other trace of Seri flesh or blood was found outside of Seriland. The testimony of ancient works is accordant with that of the writings; outside of Seriland there are prehistoric ruins indicating a succession of more or less distinct populations extending over many centuries; in Seriland there are no works save such as the Seri now produce, though some of these are impressively ancient.

While several of the characteristics of the Seri Indians are unusual and some (*e. g.*, their fleetness and endurance, their unique marriage custom, etc.) so singular as to challenge belief, the assemblage of characters is remarkably consistent and harmonious. The physical perfection of the warriors and their vigorous wives and fleet-footed children is in harmony with their mode of life and militant habit, as with all other characters; indeed they would be unable to survive, to capture strong swift and alert game, to traverse the long waterless stretches in their domain, to cross their bounding desert, without exceptional physique, which

may thus be ascribed to survival of the fittest during the generations of development and adjustment to a peculiar environment. Their hereditary blood-thirst is consistent with their enmity toward animal and plant, with their primitive art, with their endogamy, with their linguistic independence, and with their physical characteristics; indeed warfare against other peoples is but an expression of disposition and habit manifested in many other ways. Their rigid endogamy and rigorous marriage custom are consistent with each other, with the long isolation of the tribe attested by history and archaeology, with their linguistic distinctness, with their continuous warfare, with their abstemious habits, and with all their other characteristics; indeed their marriage custom would be inexplicable and incredible except in conjunction with their endogamy, while their conjugal relations taken collectively would appear incongruous among a more advanced people. Thus the leading characteristics of the tribe are mutually consistent and interrelated in such manner as to form a definite assemblage, of which no one could be modified without affecting the integrity of the whole. So, too, when the characteristics are considered in sequence or phylogenically, it would appear that each stimulates and combines with all the others in such manner as to render the development cumulative; and also that each feature and the assemblage of features are such as might normally result from the survival of the fittest in a peculiar environment. Finally it would appear that all of the characteristics of the Seri Indians, biotic and demotic alike, are adjusted directly or indirectly to an arid, mountainous land, bordered with a fruitful coast, and protected by a strong natural boundary, *i. e.*, to the actual Seriland, and that they could hardly have been developed under a different environment.

On contrasting the Papago and Seri In-

dians, it is found that many of their characteristics and their respective courses of development are widely diverse. The former are habitually at peace; the latter habitually at war. The former coöperate with men, animals and plants; the latter antagonize men, slay animals and destroy or neglect plants. The former developed the highest attributes of humanity to the extent that they met the Spaniards as peers; the latter remained robbers and assassins. The former produced arts, rose into agriculture, and at one time made conquest of the waters; the latter are perhaps the most primitive of American peoples. The former tribe is populous and probably increasing in number, despite the invasion of their territory by white men; the latter has been reduced to a handful and is destined to disappear, probably within a decade, almost certainly within a generation, perhaps within a year or two. In a few characteristics the tribes are similar, in certain respects their courses of development have been parallel; but the differences are more striking than the resemblances. Both peoples have been subjected to hard conditions with unlike, but not necessarily incongruous results; as among fishes the darkness of the deep sea may lead either to development or elimination of the eyes, so among men stress of circumstance may lead either to the growth or to the decay of humanity.

In considering the relations between tribes and their environment it is desirable to avoid a common and natural misconception to which attention has been directed by Powell. There is indeed a direct relation between the physical characteristics of the individuals composing the tribe and their environment, in virtue of which the hard environment tends, through survival of the fittest, to produce excellence of physique among men as among the lower animals; but among mankind this direct re-

lation is overshadowed by an indirect relation passing through the institutions, arts, etc., of the human animal. The importance of this indirect relation is indicated by the generalization that the moveless plants are most, the moving animals less, and demotic mankind least affected by environment so far as purely physical or biotic characteristics are concerned, while the converse is true of the demotic characteristics. The same law is well illustrated by the Papago and Seri tribes. The Papago Indians were enabled to survive desert conditions by organization and by an assemblage of arts growing into agriculture; while the Seri, albeit of fine physique, have been enabled to survive only by tribal union, endogamy, a consistent system of warfare, and an assemblage of arts all adjusted to their habitat even more closely than the striking Seri physique is adjusted to desert-bound Seriland.

W J MCGEE.

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NOTE ON THE PERMANENCE OF THE RUTHERFURD PHOTOGRAPHIC MEASURES.

ONE of the most interesting questions confronting practical astronomers at the present day is the question of how long the photographs which are now being accumulated in such great numbers will remain fit for measurement. To throw some light on this matter, I have caused some of Rutherford's Pleiades plates to be remeasured with the new Repsold measuring machine of the Columbia College Observatory. The present note is published in advance of the detailed account of the observations and their reduction, as the matter seems to be of immediate interest to astronomers. The measures have been carried out with great care by Mrs. Herman S. Davis and Mrs. Annie Maclear Jacoby. As measures of these same plates were made under Mr. Rutherford's direction by Miss Ida C. Mar-

tin soon after the plates were taken, in 1872 and 1874, a simple comparison with the new measures out to show whether the plates still admit of accurate measurement, and whether the positions of the star images have changed by an appreciable amount. It is to be noted of course that the Rutherford plates were made by means of the wet-plate process, using albumenized plates; so that the results of the present paper are not strictly applicable to the modern gelatine dry-plates. Yet it seems fair to suppose that the gelatine plates will be at least as permanent as those of Rutherford. In any case, the present research is of considerable importance because of the large number of Rutherford plates not yet measured, and the measurement of which would be useless if their precision has been seriously impaired.

It is therefore a source of congratulation that the new measures here described have not brought to light any such alterations of the photographic film as would invalidate measures made on the Rutherford plates twenty years after the date of exposure. In fact, we may say that in no instance does the difference between the new and old measure exceed such an amount as might reasonably be expected from the combined uncertainty of both. For the present purpose, I have not thought it necessary to re-measure all the plates treated in my paper on the *Pleiades* (Annals N. Y. Acad. of Sciences, Vol. 6, p. 239). Nor have all the stars been re-measured, since a few stars well distributed on the plate would undoubtedly bring any existing change to light. On the other hand, every care possible has been taken to make the measures as accurate as possible, except that the insignificant 'projection error' found by Donner to exist in the Repsold apparatus has not been taken into account. Of course this is of no importance in the work under consideration, because the elimination of the errors of pro-

jection would be almost certain to improve the average accord with the old measures. The same is true of any errors which may perhaps exist in the guiding cylinder of the Repsold machine, and which have also been neglected.

To avoid any possible bias in selecting plates for remeasurement, I determined to measure those plates to which even numbers had been attached by Rutherford at the time the plates were made. But we were unable to find plate number 20 among the plates deposited at Columbia College, so the remeasurement has been applied only to plates 16, 18, 22 and 24. On each of these plates eight stars were selected for remeasurement, distributed on the plate in a way well suited for bringing any disturbance of the images to light. After this work had been finished, it occurred to me that the stars selected were all fairly bright, and that it would be very desirable to measure some faint stars too. Accordingly six faint stars were selected, and were very carefully measured on plate 16. The stars Anon. 34 and 18 *m.* were used as standards on all the plates.

Inasmuch as the Repsold machine furnishes rectangular coördinates, whereas the Rutherford measures were in distance and position angle, it was necessary to compute the distances and position angles from the measured rectangular coördinates, before a direct comparison could be made. The following table contains the results of such comparison. In every case the ratio adopted for the quantity:

Rutherford scale value
New scale value

was such as would make the sum of the discordances in distance between the new and the old measures zero. Similarly, a constant was applied to the discordances in position angle, so as to make the sum of

at all, particularly in places where either sharks or otters occur.

It is not claimed that sea lions in their native element never eat fish; at the same time the only actual evidence we have on the subject fails utterly to substantiate the allegations of the fishermen. On the contrary, all of the twenty-five stomachs of sea lions examined by Professor Dyche contained remains of squids or cuttle fishes, and not one contained so much as the scale or bone of a fish. And is it not significant that in former years, when sea lions were much more plentiful than now, salmon also were vastly more abundant? If the fishermen will look into their own habits and customs during the past twenty-five years, it is believed that the cause of decrease of the salmon will not be difficult to find, and this without charging the decrease to the inoffensive sea lions, whose rookeries constitute one of the greatest attractions to the visitor on the California coast.

C. HART MERRIAM.

SCIENTIFIC BOOKS.

The Seri Indians. By W J MCGEE. Extract from the Seventeenth Annual Report of the Bureau of American Ethnology. Washington, Government Printing Office, 1898 [1901]. Pp. 344, with 62 plates, and 42 figures in the text.

Seldom has one to chronicle the appearance of a work so thoroughly 'a contribution to human knowledge' as is this modestly titled essay. Brinton, in his 'American Race' (N. Y., 1891), styles the Seris 'a Yuma folk,' and consecrates a few lines to the enumeration of their not very prepossessing characteristics. Indeed, although these Indians came into contact with the whites in 1530-1540, they remained till towards the close of the nineteenth century perhaps the least studied of all the North American aborigines. The expeditions sent out in 1894 and 1895 by the Bureau of American Ethnology, under the efficient leadership of Dr. McGee, have resulted in the shedding of a flood of light upon one of the most interesting and

remarkable groups of savages on the globe. After a brief introduction dealing with the salient features of the people, geographical nomenclature, etc., come sections on habitat (pp. 22-50), summary history (pp. 51-122); tribal features—nomenclature, external relations, population (pp. 123-135); somatic characters—stature, color, etc., skull, skeleton, pedestrian habit, fleetness and endurance, absence of 'knife sense,' race sense, cheirization, alternation of states (pp. 136-163); demotic characters—symbolism and decoration, industries and industrial products, social organization, language (pp. 164-344). Throughout these pages one is made aware of that noteworthy combination of keenness of perception and aptness of expression, that harmonious unity of the explorer and the recorder, which make the author's anthropological publications rank with the most suggestive and most stimulating scientific literature of the day.

The Seris (the word is Opata and means 'spry'), or, as they call themselves (by a name including fire and the animal world) *K^m kúak*, 'our-great-mother-folk-here,' inhabit Tiburon Island (some 30 miles in length by from 12 to 20 in width) in the Gulf of California, and a limited adjacent area on the mainland of the Mexican State of Sonora. Two centuries ago they are said to have numbered several thousands, but almost uninterrupted warfare has reduced them to some 350, of whom not more than 75 are adult males or warriors; and, notwithstanding the fact that, under the renewed isolation of the last decade or two, they seem to have rallied their strength a little, or at least to have held their own, Dr. McGee holds out to us no other prospect than the 'early extinction of one of the most strongly marked and distinctive of aboriginal tribes.' In the historical summary the chief events in the contact of Caucasians and Seris, with their terrible results, in so far as the latter are concerned, are outlined, the concessions (now reported) of Seri territory to American speculators may be the beginning of the end. If so, the Seris will not have passed away without meeting an able and sympathetic chronicler. The importance of Dr. McGee's monograph for those engaged in the study of the phenomena of heredity and

environment, of somatic and mental relationship, of tribal and individual expressions, of isolation and *Wanderlust*, of race antagonisms and human affections, of labor and repose, of the matter-of-fact and the mystical, can hardly be exaggerated, since, as he claims, with seeming justice, 'the Seri must be assigned to the initial place in the scale of development represented by the American aborigines, and hence to the lowest recognized phase of savagery' (p. 295). The environment of the Seris consists of the broad Desierto Encinas (the eastern boundary), the mountainous zone of Sierra Seri, Tiburon Island (with adjacent islets), the navigable straits and bays about the islands and the mainland. The mainland is a sort of a dependency, for Tiburon Island (the eastern shore especially) is the real home of the Seris. To their dwelling chiefly on the prolific seashore of Tiburon Dr. McGee attributes the fact that the Seris 'never learned the hard lesson of desert solidarity,' and so have 'held aloof from that communality of the deserts which has brought so many tribes into union with each other and with their animal and vegetal neighbors through common strife against the common enemies of sun and sand—the communality expressed in the distribution of vital colonies over arid plains, in the toleration and domestication of animals, in the development of agriculture, and eventually in the shaping of a comprehensive solidarity, with the intelligence of the highest organisms as the controlling factor' (p. 133). The isolation of the Seris is reflected in their enmity towards aliens—the Papagos, the Yaquis, the Caucasians—an enmity which removes them in thought and life from all contemporaries so that 'they far out-Ishmael the Ishmael of old on Araby's deserts.' The local antipathy is even greater than the race antagonism for the whites, who have been sometimes tolerated for a time as food-bringers or wonder-workers. This antagonism amounts to obsession, and is 'crystallized into a cult'; yet among themselves, we are told, 'they were fairly cheerful, and the families were unobtrusively affectionate'—maternal affection, especially, is strong.

The waters about Seriland, as some of the Spanish names—El Infiernillo, Sal-si-puedes,

etc.—indicate, are very stormy and dangerous to navigation, but 'the fierce currents and frequent storms of the region * * * have undoubtedly contributed to the development of the peculiarly light, strong and serviceable water-craft [balsas] of the aboriginal navigators among the islands' (p. 45). The primary resource of Seriland is potable water, and the springs and water-holes are few and far between. Yet it is the tribal policy (based perhaps on military instincts) to 'locate habitations in places surprisingly remote from running water' (p. 183). This has naturally developed the water-industry, and it is not strange that the Seris 'are essentially and primarily water-carriers, and all their other industries are subordinated to this function.' As remarkable as their conquest of the stormy sea is the Seri invention of an olla or water-jar, which, in so far as capacity is related to weight of vessel, is about twice as economical as the corresponding ware of the Pueblos or the Papagos. These Indians seem to have conquered the desert also in this respect. The basketry of the Seris is likewise of very noticeable lightness.

Among the most striking physical characteristics of the Seris are 'the noble stature and erect yet easy carriage,' the dark color of the skin, breadth and depth of chest, 'slenderness of limbs and disproportionately large size of extremities (especially the feet),' long and luxuriant hair, and 'a peculiar movement in walking and running.' But a single Seri skeleton has been scientifically studied, and the details of the measurements, as given by Dr. Aleš Hrdlička, occupy pages 141-147 of the work under review. The skeletal facts confirm the deductions from the living body as to the slowness of the organism in attaining maturity—somatic growth continues 'throughout an exceptionally long term in proportion to other stages in the life of the individual.' The range of variation in stature, color, etc., is less than is the case with neighboring Indian tribes. The segregative habit and antagonism to aliens—'protean manifestations of race-pride'—amount to what Dr. McGee calls *race-sense*. Indeed, the Seri are so close to each other and so far from all others that a member of the tribe 'can no more

control the involuntary snarl and growl at the approach of the alien than can the hunting dog at sight or smell of the timber-wolf' (p. 155). The pedestrian habit and the adaptation of the body in its movements (simulating almost the antelope) to the needs of progression in a particular environment, are quite remarkable, and the skill of the Seri runners, like their swiftness of foot, is almost incredible—in men, women and children, the pedestrian art is highly developed. Another conspicuous peculiarity of these Indians is 'habitual use of hands and teeth in lieu of the implements characteristic of even the lowly culture found among most primitive tribes.' They practically lack the 'knife sense,' and are, moreover, conspicuously unskilful in all mechanical operations involving the use of tools. Seri warriors are said often to have recourse to tooth and nail in battle.

Except face-painting, which is practically confined to the female members of the tribe (being of blood-marking significance; the 'elder-women' are very prominent), and recalls the markings of animals, decoration or tangible symbolism is rare among the Seris. Not only are these people less advanced in æsthetic development than other American Indian tribes, but they are also 'at the bottom of the scale in the ratio of æsthetic to industrial motives' (p. 176).

A dearth of fishing tackle is also noted, but in the capture of the sea-turtle (a most prominent article of diet), the adaptation of means to ends is beautifully illustrated: 'The graceful and effective balsa is in large measure an appurtenance of the industry; the harpoon is hardly heavier and is much simpler than a trout-fishing tackle, yet serves for the certain capture of a 200-pound turtle; and the art of fishing for a quarry, so shy and elusive that Caucasians may spend weeks on the shores without seeing a specimen, is reduced to a perfection even transcending such artifacts as the light harpoon and fragile olla' (p. 189). The ingenious use of the young or crippled pelican, as an aid in the procurement of food may possibly have been borrowed from other California tribes. The arrow, the weapon of the chase, is, perhaps, even more notably perfected than the

harpoon. Between the arrow and the harpoon, on the one hand, and the fire-drill on the other, there is a remarkable structural homology, the harpoon having been in all probability the primary device. With the Seris, the bow has now replaced the atlatl, or throwing stick formerly in use. In contrast with the arrow, the bow is a rude and clumsy device. The posture of the Seri archer is one of the most remarkable known. The development of the hunt has apparently 'blinded the Seri to the rudiments of agriculture,' and goes far to explain 'their intolerance of all animal associates, save the sly coyote that habitually hides its travail and suckling in the wilderness, and perhaps the deified pelican' (p. 203). The hunting of the horse is an acquisition of post-Columbian date, in which these Indians have developed rare skill.

As to food, the Seris are omnivorous, and their systematic scatophagy—the 'second harvest' of the tuna is carefully stored—gives them almost a bestial character, though in this peculiar practice the beginnings of a thrift-sense and the germs of industrial economy are possibly to be seen. The 'houses' of the Seris are of the rudest sort, merely shelters adapted to the roving needs of the tribe, but it is very interesting to learn that 'placing and fitting of the beams and tie-sticks are accompanied by a chant, usually led by the eldest matron of the group,'—for women are the builders here. The chant is probably a very primitive 'worksong' of the sort Professor Bücher has recently discussed. The absence of the breech-clout (so common an article of primitive clothing) is, Dr. McGee thinks, accounted for by conditions of environment making 'the free-flowing and easily removable apron' of most service as a protective dress. An autochthonous dress of the Seris is the pelican-skin kilt, while as cords, fasteners, etc., fabrications of human hair are abundantly employed.

In so far as their peaceful industries are concerned, the Seris are among the most primitive of known tribes, and 'combine the features of the zoomimic and protolithic stages more completely than any other known folk, and in such wise as to reveal the relations between these stages and that next higher in the series with

ly dissertations are catalogued in the volume,
a about four-fifths of the titles being German,
1- and a large share of the remainder French.

The reviewer has been interested in tabulating the results of an examination of sample pages, scattered uniformly through the book. From this it appears that nearly five thousand of the dissertations are from German universities, slightly more than a thousand from French, and perhaps seven hundred and fifty from the Swiss schools. Of the German universities, Erlangen, Berlin, Göttingen and Leipzig stand first, each furnishing about five hundred titles, while Freiburg and Heidelberg stand considerably lower, and are not very closely followed by Rostock, Tübingen, Jena and Würzburg. Of the Swiss universities, Zürich furnishes about as many titles as Rostock, and Berne as many as Jena. More than half the French dissertations are from l'École de pharmacie de Montpellier, most of the remainder being from Paris and from l'École de pharmacie de Paris, those from the latter being rather more in number than from the former. One hundred and thirteen titles are in Russian, and perhaps nearly as many more are from the University of Dorpat.

This glance reveals to us the position which Germany occupies in the teaching of chemistry, if the dissertations of the last few years were considered, it would be found that it stands much lower than is shown by the above.

will receive the thanks, especially
 who are engaged in research,
 to his many valuable contri-
 butions to bibliography, for it affords access to
 the world of chemical literature,
 an index, has hitherto been
 original dissertation is
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 appears in the jour-
 is still further
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 Geological
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than to the left, so that qualitatively it will be perceived as different from the same sound when heard directly in front. In the case of monaural hearing it is clear that the intensity of a sound can afford only the most ambiguous information. An apparent change in intensity in such a case may mean change of distance, change of direction, change of actual intensity or some combination of these alternatives. But the single ear is by no means so helpless as regards the detection of qualitative differences due to changes of direction. Our subject himself connected his capacity to localize sounds with this noticed change in quality. His results show that (although in every case he remained ignorant of his success or failure during the experimentation) he possessed to begin with a relatively accurate auditory orientation on the basis of these qualitative peculiarities of sounds due to their direction, and, furthermore, that after gaining a little familiarity with the sounds, his localizations became very accurate. Nor did he seem to find any serious difficulty in determining direction, when the absolute distance of the sounds was varied, nor yet when the absolute intensity was varied. Pure tones he could not localize for they undergo no qualitative modifications by change of direction. Intensity changes are the only ones of which they are susceptible. Slightly complex sounds he can localize fairly. Highly complex sounds, possessing component tones well inside the range of ready detection, he can localize extremely well, save in the region just opposite the deaf ear. The same statements hold for localizations above and below the equatorial plane, to which we have confined our description. The modifications met with outside this plane are all conformable to the fundamental theory of the dependence of the localizations upon qualitative differences in the sounds. The pinna, the meatus, the

bones of the head, etc., all contribute to the production of these qualitative modifications.

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FOOD OF SEA LIONS.

THE California State Board of Fish Commissioners during the past two years has taken steps to kill off a very large number of sea lions on the California coast, on the ground that these animals are highly destructive to the salmon fishery. The president of the board, Mr. Alexander T. Vogel-sang, claims that it is not the intention of the board to exterminate the sea lions, but merely to kill '10,000 of the 30,000 that now infest our harbor entrance and contiguous territory.'* The opinion of observers familiar with the sea lion rookeries is that the number of animals has been greatly exaggerated, and that long before Mr. Vogel-sang has killed the contemplated 10,000 there would not be a living sea lion left on the whole coast. Already many have been killed and, unless public sentiment is aroused to check the movement, some of the most interesting rookeries of the State are in danger of depletion. The Fish Commissioners have employed men to shoot the sea lions, and are loud in their lamentations because the Government light-house reservations have not been thrown open to the slaughter.

The local fishermen, the State Fish Commission and others assert without qualification that the sea lions feed extensively on salmon, and the inference from their statements is that the animals subsist chiefly, if not entirely, on fish. A few years ago, when similar complaints were made against the fur seals, I took the trouble to examine the stomach contents of a large number of these animals, and found to my surprise

*In letter to Hon. Lyman J. Gage, Secretary of the Treasury, dated San Francisco, June 3, 1899.

that the great bulk of their food consisted of squids, hundreds of whose beaks and pens were found in the stomachs, while in only a few instances were any traces of fish discovered.

In 1899, a well-known naturalist, Prof. L. L. Dyche, of the University of Kansas, spent the months of June, July, August and September on the California coast, at a time when the sea lions were being slaughtered in the alleged interests of the fishermen. Professor Dyche became interested in the question of their food, and took the trouble to examine the stomachs of 25 sea lions, not one of which contained so much as a trace of fish. The region visited extends from Monterey Bay southward along the coast for about 25 miles.

Between June 25th and July 16th, there were washed ashore within three miles of Point Pinos, at the mouth of Monterey Bay, eight sea lions which had been shot, the fishermen said, because they were feeding on salmon. Professor Dyche examined the stomachs of all of these and has given me a detailed record of the contents of each. It would take too much space to print this in full. Suffice it to state that the remains of squids and cuttlefish (*Octopus*) were found in all, and that several were filled with large pieces of the giant squid. Notwithstanding the fact that at the same time and place salmon were being caught by fishermen, not a fish scale or bone was detected in any of the stomachs. Whenever possible Professor Dyche opened the stomachs in the presence of the fishermen, who invariably expressed the greatest surprise at the result. On July 20th, Professor Dyche moved his headquarters southward and established a camp about twelve miles below Monterey Bay, between Point Carmel and the lighthouse, near which is an extensive rookery of sea lions. Between July 20th and August 16th, the stomachs of seventeen additional sea lions were ex-

amined. Eight out of the seventeen were well filled with the flesh of the giant squid; two were gorged with large octopus, while the remaining seven contained pens and beaks of squids, the quantity varying from half a pint to about a quart.

Professor Dyche was told that there were no fish within two or three miles of the sea lion rookeries near his camp, as the sea lions had caught or driven them away. In the face of this statement, he himself caught a dozen rock cod one morning between shore and the seal rocks, and his boatman, George Carr, an old salmon fisherman, caught plenty of rock cod weighing from one to eight pounds each, within sixty feet of the flat rock where from one to 300 sea lions landed each day. The water close to these rocks, where the sea lions had lived for ages, proved to be the best fishing ground in the locality. Professor Dyche states further that he landed a number of times on the rocky islands where in places the excrement from the sea lions formed a layer a foot thick. He hunted through this for fish bones and scales, without being able to discover a single one. On the other hand, the tough pens from the backs of the squids were abundant.

Professor Dyche found the fishermen loud in their denunciation of the sea lions on account of their alleged destruction of salmon, but, although he was on the fishing grounds continuously for more than three months, the fishermen were unable to show him a single instance in which a sea lion had killed a salmon. He adds, "You can hardly imagine the surprised look on these fishermen's faces when they saw the great masses of squid meat roll out of the sea lions' stomachs when cut open."

The fact that sea lions in captivity will eat fish rather than starve has little bearing on the question, and the additional fact that salmon in nets are sometimes found bitten off or eaten is by itself no evidence

SCIENCE

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FRIDAY, APRIL 3, 1896.

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EXPEDITION TO SERILAND.*

By the Spanish explorers and evangelists, most of the territory lying west of the Sierra Madre and south of Gila river, in what is now western Sonora and southwestern Arizona, was called Papagueria, or land of the Papago Indians. The eastern and northern boundaries of the area were fairly defined, but the western boundary was vague. Toward the mouth of Colorado river the Papago country was separated from the Gulf of California by an arid tract of volcanic debris known as Malpais, a tract too utterly barren for habitation, traversed by the Indians only on annual pilgrimages to the coast for salt. Toward the south, Papagueria was separated from the Gulf, midway of its length, by the land of the Seri Indians, a tract peculiarly protected from invasion by natural conditions and defended against invaders by a warlike people.

As exploration and evangelization grew into settlement, the Spaniards affiliated with the natives, and a Mexican population and culture pushed into Papagueria; and to-day most of the valleys occupied of old by the Papago Indians are given over to Mexican villages, ranches, and stock ranges, only scattered groups of the aboriginal landholders remaining in Sonora, though their tenure is better maintained in Arizona. With the conquest of Papagueria, explorers

*Read before the Philosophical Society of Washington, February 15, 1896.

pushed over the Malpais and a difficult trail was laid to California, then essentially a part of Mexico; and later, as American enterprise pushed toward the Pacific, another trail was pushed out, in part along the older one, and trod by pioneers until better routes were found along the Gila and further northward. The trails, Mexican and American, pass by the only known waters of the Malpais; and knowledge of the few widely separated tinajas* and springs was bought at the price of many lives. But while the Malpais was thus explored, albeit at great cost, Seriland was protected by a barrier desert and its savage owners so completely that the tide of exploration was practically checked; and Seriland remained unknown, save as to its coast, and except in a vague way as the home of a blood-thirsty tribe from time immemorial.

During the autumn of 1894 an expedition was conducted by the Bureau of American Ethnology through Papagueria and into the border of the Seri country for purposes of ethnic and collateral research; during the past autumn an expedition of related aim was conducted along other lines through Papagueria and into Seriland, which was thus for the first time explored and surveyed with some degree of thoroughness. The primary purpose of the later expedition was the making of collections representing the habits and customs, and especially the maritime life of the Seri Indians; but so far as practicable, advantage was taken of the opportunity for observation in other directions, not only in the Seri country, but throughout Papagueria. Some of the lines of observation may be indicated briefly.

*Tinaja, as used by Spanish Americans, is a natural bowl or bowl-shape cavity, specifically the cavity below a waterfall, especially when partly filled with water; in a more general way it is extended to temporary pools, springs too feeble to form streams, etc. In its specific application it has no equivalent in, and would be a desirable addition to, the English language.

GEOGRAPHY AND GEOLOGY.

The territory traversed by the two expeditions may be conceived as a great plain sloping southwestward from the foothills of the Sierra Madre to the Gulf of California, relieved by occasional rugged mountain ranges generally trending parallel with the high Sierra which divide the plain into a succession of lesser plains or broad valleys; and the great plain must be conceived as undulating somewhat, the chief irregularity being the subcontinental divide coinciding approximately with the international boundary.

The region is extremely arid, the annual rainfall averaging probably less than five inches, and perhaps less than two inches throughout the western half of the area. Streams gather in the mountain gorges, and those heading in the Sierra unite to form a few rivers; but as the waters push out over the plain they are partly evaporated, partly absorbed by the dry earth, so that even the highest freshets never reach the sea; and most of the streams flow only a few miles or at most a few scores of miles, and this only during the rainy seasons or after sporadic storms.

The mountains, especially the minor ranges of the Sierra, are notable for ruggedness and steepness of profile; they are remarkable also in that they usually rise from the plain abruptly or with relatively inconspicuous intermediate slopes—as a clever writer expresses it (picturesquely, but mistakenly, except in appearance) they are ‘as men buried to the neck.’ The mountain ranges are either naked rocks or steep talus slopes of coarse debris, supporting a scant sub-desert vegetation which increases in abundance toward the summits; the rocks being either metamorphic sedimentaries probably of Mesozoic age, or somewhat younger volcanics, a few nucleal ridges being granitoid. The broad intermontane plains are made up in part of alluvial or

torrential debris, fine at the lower levels, coarser toward the bounding foot-hills and ranges, though it is remarkable, and indeed paradoxical, that they consist in large part of the planed edges of hard rock strata such as form the adjacent mountains; the surface of the plain, whether built or carved, being sparsely dotted with trees and shrubs of sub-desert habit. Toward the coast the plains lie but little above and in some cases apparently below sea-level, and are composed of marine sediments, sometimes abundantly charged with recent shells; when the surface is usually a succession of playas and sand dunes.

Seriland is an exceptionally mountainous portion of the great westward-sloping plain, lying near the line along which it dips beneath the waters of the gulf; indeed a part of this staunch little dominion lies beyond the general coast line and is separated from the mainland by a narrow strait, itself the precise homologue of the upland intermontane valleys save that it is occupied by tide water and faintly sculptured by waves and tidal currents. The main insular portion of the territory is Tiburon Island, about 500 square miles in area; the continental portion is some 2500 square miles in area; and a few small islands adjacent to Tiburon and the Sonoran coast belong to the same natural district, and are held by the Seri Indians. Tiburon Island comprises half a dozen ranges, major and minor, the higher peaks rising from 3000 to 4000 feet above tide; in its principal interior valley there is a feeble stream, gathering among the higher peaks and wasting within a few miles, besides some half dozen tinajas and springlets. Sonoran Seriland is also mountainous, the culminating peak rising about 5000 feet above tide, and contains a feeble permanent spring and two or three water holes in which the water is brackish. Of the entire area south of Gila river and west of the Sierra, about four-fifths may be classed as

plain, one-fifth as mountains; but in Seriland more than two-fifths and probably three-fifths must be classed as mountains, leaving only a moderate fraction to be classed as plain. This mountainous tract is separated from Papagueria by a broad waterless zone of playas and sand dunes, abounding in partially fossilized shells.

It is to this desert barrier, 20 to 40 miles across, that the isolation, and apparently many of the characteristics, of the Seri Indians are due; for it is a natural boundary, one of the most trenchant and effective on the Continent, practically impassable without special training, and so conditioned as to be easily defended along the inner margin in case of invasion.

When the mountains and intermontane plains of Papagueria and Seriland are examined in detail, certain peculiarities appear: As already observed, the mountains are notable for ruggedness and the plains for flatness nearly or quite to the mountain bases; again, the parallel ranges are found to be occasionally united by cross bars, so that a common form of mountain plan may be likened to the letter H; still further, it is found that the larger arroyos and rivers seldom follow the axes of the valleys, but usually flow athwart them and frequently traverse the bounding ranges in narrow gorges opening toward the gulf, while many southward-flowing streams head on the northern sides of the cross-bar ranges through which they pass in youthful canyons. On assembling these peculiarities, they are found to point toward two successive sets of geologic conditions: The distribution of the minor ranges with their transverse connections, coupled with the fact that a large part of the area of the intermontane plains is planed, indicates that the region was formerly a plateau which maintained its altitude and attitude until the feeble sub-desert streams degraded the greater part of the mass, leaving only the

harder ledges and broader divides as remnantal ranges; while the incongruity of the modern waterways indicates that, after assuming this general configuration, the tract was tilted southwestward in such manner as to stimulate the streams flowing in this direction and paralyze those flowing northeastward, and thus to produce a general migration of divides. These indications may perhaps be misleading, or may have been misinterpreted; and the abrupt transition from rugged mountain slope to planed base-level is an attendant feature which requires explanation before the interpretation can be regarded as final. The researches relating to this subject are not complete, but both Mr. Willard D. Johnson, of the later expedition, and the writer have collected data bearing on the subject. Among other data may be mentioned an admirable section exposed along the gulf shore from Kino bay to San Miguel point (some 20 miles), in which the relations between rugged range, planed base-level, and torrential plain are clearly shown.

Mr. Johnson carried forward a planetable survey throughout Papagueria and Seriland, which will not only yield the first trustworthy map of the region, but will serve as a basis for the representation and interpretation of the geology. *

METEOROLOGY.

Throughout the expeditions of 1894 and 1895, noninstrumental observations were made on winds, clouds, precipitation, frosts, etc., and noted with considerable care, with the view of determining the influence of these elements of the weather on geologic process, on the flora and fauna, and on the human population, native and introduced. These notes, made incidentally at a constantly shifting base and for short periods

* A preliminary impression of the Seriland portion of the map will appear in *The National Geographic Magazine* for April, 1896.

only, would be of little value in a region adequately supplied with meteorologic stations, but acquire some value from the dearth of observations in the district to which they pertain, particularly since this district aids in shaping the weather conditions prevailing over a considerable area in southwestern United States. Prof. Cleveland Abbe has signified a desire to publish the notes in an early number of the *Monthly Weather Review* of the United States Weather Bureau, and the material will thus be made accessible to meteorologists. The notes acquire value also from the close relation between weather and life in this region.

It may be observed in brief that the chief weather characteristic of the region is aridity, the rainfall being limited in quantity and irregular in distribution; there are two nominally rainy seasons, in July-August and January-February, respectively, but rains sometimes occur at other times, while precipitation often fails during these seasons; but whether rain falls or not, these are seasons of greater or less humidity of the air, so that the flora is vivified semi-annually, whereby many species are undoubtedly enabled to survive the seasons of drought. The second weather characteristic is heat, especially at lower altitudes; the summers are oppressive for men and animals, the winters no more than pleasantly cool—the weather in Seriland may be inferred from the fact that, while these Indians have words for rain and hail, they have none for ice, snow, or frost. Another characteristic is the dearth of clouds, and the consequent intensity of light and fervidness of insolation by which the skins of men and animals are undoubtedly, and the habits of certain plants apparently, affected. Toward the coast, fogs are not uncommon in the autumn, and are said to occur at other seasons; this weather condition appears to affect the flora for 10 to 50 miles inland, according to the local configuration. The

relations between weather and the life of the region, human and sub-human, are thus manifold—indeed not only the superficial but the fundamental characteristics of the living things, the very laws of individual and collective development, are largely traceable to weather conditions; but in a summary statement it is impossible to do more than suggest the bearing of the researches relating to this subject.

ARCHÆOLOGY.

During the earlier expedition it was ascertained that prehistoric works abound throughout much of Papagueria; during the later journeys the observations on this subject were extended. In almost every valley containing sufficient water to support a population howsoever limited, ruins of ancient villages, remains of irrigation works, etc., are found; the only exceptional valleys being those in which modern civilization is so extensive as to destroy the more conspicuous traces of earlier culture. Moreover, the prehistoric ruins are in general more extensive than the modern villages, while the ancient irrigation works and fields are carried further up the valley-sides than the modern acequias and farms, indicating that the ancient agriculture was the more extended. The artifacts found in the ancient villages prove that the prehistoric people were potters and that their fictile ware was somewhat finer in quality than that manufactured by the modern Papago; that they were a peaceful folk, using stone axes, mortars and pestles, hammers, footballs, etc.; that they had temples or other dominant structures more elaborately furnished than their ordinary dwellings; and there is fairly clear indication that they corralled a small domestic animal, but that they were without larger stock such as was later introduced by the Spaniards. Associated with these ancient relics of well-known kinds there is a distinctive class of

ancient works known generally among the Mexicans as 'las trincheras' (entranced mountains), usually found in the immediate vicinity of fertile valleys and especially characteristic of portions of these valleys now, as in prehistoric times, especially adapted to settlement. Commonly the site is a steep-sided butte or isolated mountain several hundred feet high, and the work itself is a rough and rather irregular wall of loose stones circumscribing the butte near its summit; sometimes the walls are multiplied or built out into bastions, particularly on the gentler slopes, and they may be interrupted where the slopes are precipitous. The walls support either narrow pathways or broad terraces on which house-circles are sometimes found; and along and within the walls the ground is frequently sprinkled with potsherds and wasters of foreign rock. No granaries or reservoirs have been found within the enclosures, nor is there anything to indicate permanent or long-continued occupancy.

Specially noteworthy examples of this class of works were carefully surveyed during the recent expedition, near San Rafael de Alamito, in Magdalena Valley, 35 miles southeast of Altar; the two principal buttes being known specifically as 'Las Trincheras,' or as 'Trinchera' and 'Trincherita.' The larger butte, nearly a mile long and 650 feet high, is terraced from bottom to top half way round, and on the other side is walled and terraced in part; the smaller is similarly terraced most of the way round. The retaining-walls or revetments are massive and in some cases fully 20 feet in height, and are usually carried from two to five feet above the terrace in the form of breastworks, while free walls of equal height are distributed over the gentler slopes; and fragments of pottery and stone artifacts, as well as spalls and cores of transported rock, besprinkle the ground and might be collected in tons. These

works are conspicuous because of magnitude; the prehistoric works of Papagueria in general are noteworthy in extent, and in that they appear to indicate the existence of a more numerous population than that of historic times who stored and controlled storm waters and thus occupied a higher culture-plane than the modern Indian, Mexican and American inhabitants of the same region.

During the recent expedition it was ascertained that, while the prehistoric works of Papagueria stretch to the southwestern boundary of that territory they do not extend into Seriland, where no ancient works were found except shell heaps, cairns, etc., such as the Seri now accumulate. Some of the shell heaps are, however, of great volume and extent, and so situated as to prove that they have survived considerable geographic changes; thus a mound built almost wholly of clam shells (belonging to a series covering several acres) is some 60 feet high and over 300 feet in diameter, and is located on a part of the shore where there are now no clam flats, which the waves have invaded until a considerable part of the mound has been swept away—the section thus exposed revealing typical Seri potsherds and stone hammers from top to bottom. So Seriland appears to be an archæologic as well as an ethnic unit, and there is nothing to indicate that the territory was ever held by other people than the ancestors of the modern tribe.

BIOLOGY.

During the earlier expedition it was observed that the flora and fauna of Papagueria display certain characteristics which were ascribed to the influence of a peculiar environment; and during the later expedition further notes relating to this subject were made, and a small collection of plants was gathered and placed in the hands of Professor J. W. Toumey, of

the University of Arizona, for identification and study. While the observations on plants and animals were in a measure casual and were not guided by expert knowledge, they proved particularly suggestive in their bearing on the relations between the human inhabitants of the same region and their environment. These biotic studies indicate that, in sub-desert regions, the development of the individual and the species is determined primarily by a rigorous environment; so that the course of development tends at the same time toward pronounced individuality and toward a complex system of coöperation among diverse organisms, whereby each immediately antagonizes, but ultimately serves, its contemporaries. Some of the inferences from the observations of the earlier expedition have already been stated* and need not be repeated; but many new examples, congruous with those previously collected, were noted.

Among the most interesting observations are those pertaining to the coöperative interrelation between animal and vegetal organisms, whereby each depends on the other for existence; this being the stage of vital coöperation called commensality. The best known examples of commensality are those of the fig and fig insect and the yucca and yucca moth, in which the relation was established by Riley; though a still more striking example, in which, however, the relation has not yet been demonstrated, is that of the saguaro, or giant cactus (*Cereus Giganteus*) and its insect mate. During the recent trip two distinct plants were found apparently to represent a still more complex miscigenesis: The cina (*Cereus schottii*), one of the most abundant cacti of southern Papagueria and Seriland, seems not to flower or fruit under what would commonly be considered normal conditions, but only

(* 'The Beginning of Agriculture,' American Anthropologist, Volume VIII., 1895, pp. 350-375.)

after attack and injury by a certain insect (not yet identified). Normally the young cactus sends up half a dozen or more massive stems, usually 5 to 10 feet high and 3 or 4 inches in diameter, beset with thorns along each of the 5, 6, or 7 ribs; subsequently branches spring from these stems, and the plant gradually expands into a clump or colony a dozen feet or yards across. Thus far the plant remains an individual, the product of a single seed; and the period of individual development, undoubtedly covers a long term of years, since the younger branches remain vigorous long after the original stems have died and decayed. Now, so far as the observations go, they indicate that the plant does not necessarily or normally fructify during this term of individual development, but that if its insect enemy and mate chances to deposit eggs in the pulp toward the extremity of branch or trunk several changes supervene. In the first place the eggs develop and in due time the larvæ emerge and feed on the pulp; then the branch shrivels, losing a quarter or third of its diameter, and a pilage of slender spines or stiff bristles springs and soon covers the shrunken portion, which may be a foot or more in length; next, under the protection of these spines, a bright-colored flower is put forth, and this in time is followed by the fruit. It is of course to be borne in mind that this sequence has not been studied as a succession of stages in the same plant, but only as an unbroken series of stages exhibited by many plants, so that the sequence may not be regarded as established; but, so far as the observations go, they tend in that direction.

Essentially parallel to the behavior of the cina is that of the dicotyledonous bush called by the Mexicans torotito (not yet identified), the geographic distribution of which is about the same as that of the cina. For a long time this plant was a puzzle because no indication of the mode of repro-

duction was perceived. It grows in a clump of two or three or a dozen stems springing from a single root, and the colony or clump retains vitality much longer than individual branches, which apparently spring up, attain full growth, die, and decay, while yet the colony survives, so that, as in the case of the cina, the term of individual existence is manifestly long. At length it was noted that the extremities of the separate stems or branches occasionally present an abnormal appearance—tumescent, gnarled and twisted, with leaves or petioles attached; and on dissection it was found that such diseased twigs contain eggs or larvæ. Then, as the season progressed, it was found that the tumescent twigs—and these only—sometimes bear small flowers and, quite rarely, a nutty fruit. So in this case as in that of the cina, the flowering appears to depend on the development of an abnormal condition resulting from ovaposition by an insect (which was not seen in the imago form; but it seems not to be a necessary stage in the history of any individual, since in many cases the tumescent twig withers and falls off without flowering and of course without fruiting, while only a small proportion of the flowers appear to produce nuts. In this case, too, the observations are suggestive, though not demonstrative, of an ontogenic sequence; yet it is to be observed that the sequence is in precise accord with the biotic relations prevailing in this district, under which the tendency is to perpetuate species by prolonging the life of the individual rather than by multiplying progeny, under which all living things tend to enter a solidarity of remarkable perfection, and under which phylogenetic development is either forced and intensified or cut off by the pressure of an adverse inorganic environment. Granting the sequence, or even admitting only the indubitable interrelations found in the region, it follows that the living things of the desert conserve

much of the energy commonly expended in reproduction, and thereby approach the plane occupied by the higher animals, with man at their head, among which progeny are reduced in number and improved in the perfection of their adjustment to environment—the plane of solidarity founded on conscious or unconscious altruism, whose occupants, sometimes erroneously classed as sexually degenerate, are the socially regenerate of the earth in that they are fitted to the fulness of life in all its forms.

During the earlier expedition it was found that the plants of Papagueria, "howsoever divergent phylogenically, are notably convergent in a certain group of characters, including leaflessness, waxiness, hairiness, thorniness, and greenness";* during the later trip these inferences were verified and corroborated, and it was also observed that still other features are common among genetically diverse plants. Thus, there is a series of trees and woody shrubs, including a half dozen desert forms known as torote, torotito, etc. (not yet identified), which are characterized by swollen trunks and squat forms, in which the woody tissue is pulpy in texture and saturated with watery or slightly viscid sap. When trunk or branch is wounded the sap exudes and quickly heals the wound, either by coating it with lacquer or encrusting it with gum; and when the plant dies the sap escapes and the wood shrinks and gapes widely, even before the bark decays, so that decomposition is rapid and the dead crop quickly makes way for the rising generation. This pulpiness of stem among ligneous plants is like unto the pulpiness of the cactus and agave, which appears to be a device for the storage of water; and while a few of the desert trees (ironwood, cat-claw and paloblanca) are characterized by firm woody tissue, most of the arboreal forms consist largely of water-storing tis-

* Op. cit., page 362.

sue, which may be inferred to represent phylogenic adjustment to an arid environment. Commonly these water-filled trees, with certain lesser shrubs abounding in viscid juices and gum, are acrid, astringent or ill-flavored, and some are alleged to be poisonous; others are pungent or noisome in odor (*e. g.* the yellow torote has a penetrating cedar-like odor which is highly offensive to many animals). Associated with these sappy and juicy plants there is a variety of spicy shrubs which in the settled districts are used as condiments and even as substitutes for salt in curing meat. Many of these plants are used medicinally; after describing in detail the virtues of thirty-six medicinal plants, the anonymous author of the 'Rudo Ensayo' (Sonora's classic, written in 1763), adds, "Among the great variety of plants found at every step there is hardly one that has not healing qualities;"* and there is reason to anticipate substantial additions to the pharmacopœa as the flora is studied systematically. Now it is noteworthy that the high-flavored and strong-odored plants are without thorns or other mechanical protective appurtenances; and, in view of all the relations, it seems almost necessary to infer that the flavors and odors are protective and the product of phylogenic development under the local conditions. If this be so, it would appear that the mechanical and chemical devices for individual protection are related reciprocally; and this corollary finds direct support in the characteristics of the cacti, for the juice of the scant-thorned cina is offensive to herbivores, while the well-thorned cholla and nopal are eaten by stock when the thorns are burned off by the vaqueros, and the bisnaga, thorniest of known plants, yields a nearly pure water which has saved the lives of scores of explorers (indeed the work of the last expedition was greatly facilitated by the supplies

* Am. Cath. Hist. Soc., of Philadelphia, Vol. V., 1894, p. 164.

drawn from this natural well of the desert).

Other relations among the plants and between the flora and fauna were noted, but in a summary statement it must suffice to indicate only a few leading lines of observation.

DEMOLOGY.*

In the course of the earlier expedition it was found that if the plants, animals and men of the desert be compared with respect to individual or physiologic (*i. e.*, purely biotic) characters "the stationary plants have suffered greatest modification, the environment-driven animals less, and the environment-molding humans least of all;" but that "when they are compared with respect to collective or demotic modification, it becomes manifest that the moveless plants are least, the moving animals more, and prevising men most profoundly modified."† It was found also that the collective modification tends through coöperation to the development of a solidarity in which the several organisms unconsciously or semi-consciously combine against the rigorous environment. Finally it was found that there are three stages in the coöperation of plants, animals and men, viz.: communality, in which the organisms stand together for mutual protection yet retain undiminished individuality; commensality, in which unlike organisms unite to the end that one or both species may be perpetuated; and agriculture, or the state in which intelligent organisms (especially ants and men) regulate the course of common development by exclusion of the perverse. Thus the earlier researches indicated not only that there is a reciprocal relation between biotic and demotic characters, but that, in a rigorous environment, the latter charac-

*This term is used as a synonym of sociology in its widest sense, but with still wider meaning. It may be defined as the science of organizations, whether spontaneous or purposive, among organisms.

† 'The Beginning of Agriculture,' op. cit., p. 374.

ters are found among nongregarious animals and plants as well as among men and gregarious animals. The researches also supplemented historical records proving that agriculture began in desert regions by showing the manner in which intelligent organisms are unavoidably forced into this highest grade of coöperation by desert conditions.

During the later expedition the researches concerning collective or demotic relations were continued. The observations among the Papago Indians were extended not simply to the relations between the human group and the sub-human assemblage, but also to the relations among the individuals and sub-groups of the human assemblage. The details noted are many and of a diverse character, and it must suffice at present to indicate their sum. In general, it was found that the continual struggle for existence under adverse conditions has tended to strengthen character among the human units, and to render each individual strong, self-reliant, resourceful, decisive, just as the plants and sub-human animals have been rendered long-lived and vigorous; but that this tendency toward the development of individuality is accompanied by an altruistic tendency under which the human units are brought into sympathy and union of exceptional closeness. In nomadic desert life individuals and small groups are constantly exposed to the risk of death by thirst, and occasion frequently arises for other individuals or sub-groups of the same assemblage or tribe to relieve the sufferers, and if this is done the assemblage is strengthened, while if it is not done the assemblage is weakened. So also isolated individuals are in danger of starvation, of attack by predatory animals, of poisoning by animals and plants, or of death in other ways, in a larger ratio than when several are in company; yet the character of the country is such that hunters, warriors and

other travelers must journey far and in limited groups, and hence there is an incentive toward grouping by physical parity which is more or less independent of kinship or biotic affinity. Other tendencies also enter; but individually and conjointly they make for altruism, and eventually for a humanity and charity transcending family ties and gentile bonds. Now the characteristics of the Papago, as recorded by different observers during the last 350 years, comprise dignity and courage, docility and virtue, humanity and intelligence, hospitality and integrity; and these characteristics, which are akin to those of civilization, are among those toward which his hard environment tends. Thus it would appear that these people of the desert have been forced by environment toward civilization; and it would appear also that, just as the plants and animals have been hurried into the higher stages of phylogenic development by physical pressure, the Papago have been forced into civilized relations before acquiring civilized culture. The course of human development may be divided into two great stages characterized by distinctive modes of expression. The first is the prescriptorial stage in which ideas are thrown into crude and incongruous classes for mnemonic purposes; the second is the scriptorial stage in which ideas are expressed by arbitrary symbols, graphic and phonetic; and these stages are none the less veritable because the transition from one to the other has taken place gradually among many peoples; this transition being perhaps the most sweeping and important in the whole course of development of mankind. During the earlier stage, in which incongruous things are connoted, there has been among many peoples, notably the various American families, a custom of connoting kinship with tribal law; indeed tribal law is memorized and perpetuated largely through terms of relative position of individuals in the

family, in the clan or gens, and in the tribe; so that among these peoples tribal law tended toward the perpetuation of kinship systems, and remembered kinship crystallized and perpetuated tribal law. Thus the basis of prescriptorial society ever smacked of nepotism and made for egoism rather than altruism. But in Papagueria, where the conditions led to the development of an altruism transcending filial, paternal and fraternal feeling, the consanguineous system seems to have weakened and the system of law bound up therewith seems to have dropped into desuetude, and the people seem to have risen to the moral plane of civilization without making the usually parallel transition from the prescriptorial to the scriptorial stage in the art of expression. It is impracticable now to develop this line of research in detail; it must suffice to note in passing that the observations and inferences indicate that civilization, no less than agriculture, must be reckoned among the products of the desert.

Although in many respects antithetic to the Papago, the Seri Indians are interrelated with their environment in various ways. Seriland proper comprises a large island (Tiburón, about 500 square miles in area) and several islets in the Gulf of California, with a several times larger area on the adjacent mainland; the entire tract is mountainous and exceedingly arid, only one feeble streamlet and a few small springs or tinajas existing within it; and it is clearly set off from contiguous habitable territory by a broad desert zone. From time to time the Seri steal across their bounding desert in predatory forays or for petty trade, and during the early history of western Mexico they established nominally permanent settlements so much as 75 miles beyond their natural boundary; but it has been their custom, always in case of defeat and commonly in the event of ordinarily

manful opposition to their predation, to retreat to their stronghold, which they have stoutly defended against invasion. There they subsist on abundant and easily obtained sea food, on the game of the sub-desert mountain slopes, and in season on the fruits of cacti and other plants of the foot-hills; and since these sources of subsistence unfailing and easily reached through means shared with feral animals, the Seri tribesmen have ever been notably independent of other peoples and cultures, and this territorial dominion has remained an ethnic unit since the time of Coronado.

The Seri Indians display several more or less distinctive characteristics, both biotic or individual, and demotic or collective. Individually they are of superb physique, able to run down fleet game and capture half-wild Mexican horses without ropes or projectiles; able to run across the sand dunes and playas of their bounding desert, waterless and foodless, so rapidly as to escape pursuing horsemen; able to abstain from food and water for days; able habitually to pass barefoot through cactus thickets and over jagged rock slopes without thought of discomfort; able to gorge carrion and swill the reeking filth of shrunk tinajas without injury; typically they are trained athletes, strengthened against exercise, habituated against abstinence, hardened against pain, and inured against poison, all at the same time and all in remarkable degree. Considered as a demotic unit, the Seri are characterized by hereditary enmity toward alien peoples; for three and a half centuries they have been at war or on the verge of war with Spanish explorers and missionaries, with neighboring tribes, with Mexican pioneers, with American prospectors; they profess a passion for alien blood, always gratified save when they are deterred by fear; they are fiercely endogamous and the blackest crime in their calendar to-day is the infraction of this law; they

speak a distinct language, apparently representing a distinct stock; so far as can be ascertained, their mythology is distinct; save for a few simple arts that seem to have been acquired through imitation, their culture is primitive, protolithic as to stone, nascent only as to customary and house-building, unborn as to agriculture, and well advanced only in connection with their reed balsas and the cords of vegetal fibre or human hair used in making them; their grade of coöperation or order of solidarity is below that of the farmer ant, below that of the yucca moth, not even on a par with that of the seed-scattering bird that has aided in giving character to a flora, for (except that they have domesticated dogs) they merely destroy and never propagate or otherwise aid associated organisms; collectively they are bitterly inimical to men, animals and plants, and are parasitic on a peculiarly conditioned tract to which they have adjusted physique and tribal custom. Considered as a group composed of inter-related individuals and subgroups, the characteristics of the Seri Indians include strong family ties, manifested especially in maternal affection and in their little-understood kinship system; firm conjugal bonds (despite modern polygyny due to repeated decimation of the warriors), displayed in their endogamy and in a singular marriage custom; fixed tribal union (despite internal dissension in the intervals of external conflict), revealed in community of property and interests especially in relation to alien peoples; and rigid adherence to custom, as exemplified in the crudeness of their arts, in their habit of locating camps and habitations far from fresh water, in their amor patriæ, and in many other ways, *i. e.*, their intertribal characteristics, like their physical attributes, are strongly individualized and tend toward tribal integrity, independence and isolation. History and archæology indicate that the characteristics of the Seri

have persisted long; for three and a half centuries they have been known as fierce and powerful warriors, tumultuous in battle and swift in retreat; reputed as users of poisoned arrows and perpetrators of repulsive atrocities in their endless and relentless warfare; regarded as Ishmaelites harboring in the fastnesses of a desert island (for the insular and continental portions of Seriland have never been clearly discriminated by neighboring peoples), whose bestiality placed them all but beyond the pale of human kind. There are indeed records of attempted conversion and subjugation among the rancherias overflowed from Seriland proper, but the assemblage of records is either contradictory or indicates that the converted and subjugated tribesmen weakened and died under the yoke of a higher culture; an apostate Seri resides in Hermosillo, another in Altar, and a third is said to live in California, but no other trace of Seri flesh or blood was found outside of Seriland. The testimony of ancient works is accordant with that of the writings; outside of Seriland there are prehistoric ruins indicating a succession of more or less distinct populations extending over many centuries; in Seriland there are no works save such as the Seri now produce, though some of these are impressively ancient.

While several of the characteristics of the Seri Indians are unusual and some (*e. g.*, their fleetness and endurance, their unique marriage custom, etc.) so singular as to challenge belief, the assemblage of characters is remarkably consistent and harmonious. The physical perfection of the warriors and their vigorous wives and fleet-footed children is in harmony with their mode of life and militant habit, as with all other characters; indeed they would be unable to survive, to capture strong swift and alert game, to traverse the long waterless stretches in their domain, to cross their bounding desert, without exceptional physique, which

may thus be ascribed to survival of the fittest during the generations of development and adjustment to a peculiar environment. Their hereditary blood-thirst is consistent with their enmity toward animal and plant, with their primitive art, with their endogamy, with their linguistic independence, and with their physical characteristics; indeed warfare against other peoples is but an expression of disposition and habit manifested in many other ways. Their rigid endogamy and rigorous marriage custom are consistent with each other, with the long isolation of the tribe attested by history and archaeology, with their linguistic distinctness, with their continuous warfare, with their abstemious habits, and with all their other characteristics; indeed their marriage custom would be inexplicable and incredible except in conjunction with their endogamy, while their conjugal relations taken collectively would appear incongruous among a more advanced people. Thus the leading characteristics of the tribe are mutually consistent and interrelated in such manner as to form a definite assemblage, of which no one could be modified without affecting the integrity of the whole. So, too, when the characteristics are considered in sequence or phylogenically, it would appear that each stimulates and combines with all the others in such manner as to render the development cumulative; and also that each feature and the assemblage of features are such as might normally result from the survival of the fittest in a peculiar environment. Finally it would appear that all of the characteristics of the Seri Indians, biotic and demotic alike, are adjusted directly or indirectly to an arid, mountainous land, bordered with a fruitful coast, and protected by a strong natural boundary, *i. e.*, to the actual Seriland, and that they could hardly have been developed under a different environment.

On contrasting the Papago and Seri In-

dians, it is found that many of their characteristics and their respective courses of development are widely diverse. The former are habitually at peace; the latter habitually at war. The former coöperate with men, animals and plants; the latter antagonize men, slay animals and destroy or neglect plants. The former developed the highest attributes of humanity to the extent that they met the Spaniards as peers; the latter remained robbers and assassins. The former produced arts, rose into agriculture, and at one time made conquest of the waters; the latter are perhaps the most primitive of American peoples. The former tribe is populous and probably increasing in number, despite the invasion of their territory by white men; the latter has been reduced to a handful and is destined to disappear, probably within a decade, almost certainly within a generation, perhaps within a year or two. In a few characteristics the tribes are similar, in certain respects their courses of development have been parallel; but the differences are more striking than the resemblances. Both peoples have been subjected to hard conditions with unlike, but not necessarily incongruous results; as among fishes the darkness of the deep sea may lead either to development or elimination of the eyes, so among men stress of circumstance may lead either to the growth or to the decay of humanity.

In considering the relations between tribes and their environment it is desirable to avoid a common and natural misconception to which attention has been directed by Powell. There is indeed a direct relation between the physical characteristics of the individuals composing the tribe and their environment, in virtue of which the hard environment tends, through survival of the fittest, to produce excellence of physique among men as among the lower animals; but among mankind this direct re-

lation is overshadowed by an indirect relation passing through the institutions, arts, etc., of the human animal. The importance of this indirect relation is indicated by the generalization that the moveless plants are most, the moving animals less, and demotic mankind least affected by environment so far as purely physical or biotic characteristics are concerned, while the converse is true of the demotic characteristics. The same law is well illustrated by the Papago and Seri tribes. The Papago Indians were enabled to survive desert conditions by organization and by an assemblage of arts growing into agriculture; while the Seri, albeit of fine physique, have been enabled to survive only by tribal union, endogamy, a consistent system of warfare, and an assemblage of arts all adjusted to their habitat even more closely than the striking Seri physique is adjusted to desert-bound Seriland.

W J McGEE.

WASHINGTON, D. C.

NOTE ON THE PERMANENCE OF THE RUTHERFURD PHOTOGRAPHIC MEASURES.

ONE of the most interesting questions confronting practical astronomers at the present day is the question of how long the photographs which are now being accumulated in such great numbers will remain fit for measurement. To throw some light on this matter, I have caused some of Rutherford's Pleiades plates to be remeasured with the new Repsold measuring machine of the Columbia College Observatory. The present note is published in advance of the detailed account of the observations and their reduction, as the matter seems to be of immediate interest to astronomers. The measures have been carried out with great care by Mrs. Herman S. Davis and Mrs. Annie Maclear Jacoby. As measures of these same plates were made under Mr. Rutherford's direction by Miss Ida C. Mar-

Am. Anthropologist, Vol. 2 (ns), No. 4. Dec. 1900.

Translated from Pāli, Sacred Books of the East (vol. x, 1881); Buddhist Texts from Japan (1881-85); History of Ancient Sanskrit Literature (2d ed. 1859); Sanskrit Grammar for Beginners (2d ed. 1870); India, What can it Teach Us? (1883; new ed. 1892); Kant's Critique of Pure Reason, Translated (1881); Introduction to the Science of Religion (1870; last ed. 1882); On the Origin and Growth of Religion, Hibbert Lectures (1878; new ed. 1882); Chips from a German Workshop (4 vols., 1867-75); Selected Essays on Language, Mythology, and Religion (2 vols., 1881); Biographical Essays (1884); Lectures on the Science of Language (1861-63; rewritten 1891); The Science of Thought (1887); Biographies of Words and Home of the Aryas (1888); Gifford Lectures, i. Natural Religion (1890), ii. Physical Religion (1891); Anthropological Religion (1892).

Tepoka-Cocopa Expedition. — A recent expedition sent out by the Bureau of American Ethnology has just brought its work to an end. The party outfitted at Phenix, Arizona, with four-mule wagon and saddle animals early in October, and proceeded southward via Gila Bend, Ajo, Santo Domingo, Quitobac, and Caborca, to the embouchure of the San Ignacio (or Rio Altar) sand-wash — i. e., to the eastern coast of the Gulf of California, in about lat. $30^{\circ} 30'$. The primary purpose of the expedition was to study the Tepoka Indians, a tribe or subtribe of the Serian stock reported to survive here so late as 1895; but the party were disappointed to find these aborigines entirely gone and presumably extinct, with their old range and watering-place occupied by a stock ranch. In view of these conditions, the object of the expedition was at once changed to a study of the Cocopa Indians, reputed to survive in large numbers about the head of the gulf. To reach their territory it became necessary to return to Santo Domingo and thence retrace the old Yuma trail, coinciding approximately with the international boundary, to Rio Colorado. The Cocopa Indians were found in considerable numbers on both sides of the river several miles above its mouth, i. e., in both Sonora and Baja California. Considerable collections were made of both objective and linguistic material, and a good series of photographs was obtained. Leaving the Cocopa country December 6, the expedition returned via the Colorado and Gila valleys, reaching Phenix in time to disband on December 14. The party comprised W J McGee in charge, with Delancey Gill as artist; during a portion of the journeyings Prof. R. H. Forbes, of the University of Arizona, accompanied the expedition, while John J. Carroll and James Moberly, both of Tempe, were attached throughout. There were also several temporary attachés, including Hugh Norris, Papago interpreter; Don

Aurelio Mata, Spanish interpreter ; and Don Ramon Zapeda, interpreter and guide. The collections are already in the U. S. National Museum ; a part of them will be used in preparing an exhibit for the Pan-American Exposition at Buffalo.

Pueblo Ruins in Kansas.—What may be regarded as a discovery of great interest has recently been made by Dr S. W. Williston and Mr H. T. Martin, of the University of Kansas, who have completed the excavation of a typical pueblo ruin in the valley of Beaver creek, Scott county, Kansas. The low mound defining the ruin was carefully and systematically uncovered, exposing an oriented structure 53 by 35 feet, the outer wall being built of stone cemented with adobe mortar and varying in thickness from 18 to 24 inches. The building contained seven rooms, the largest of which was 17 feet by 13 feet 9 inches, with a dais or platform, 6 inches high, on two sides. A representative Pueblo grinding-trough, 3 feet 9 inches by 2 feet 1 inch, was found in one corner of this chamber, and a characteristic fireplace, containing ashes, near the center. The walls and the floors were well plastered. No doors or other openings were found in the walls (which were only two and a half feet in height), ingress and egress having been had by means of ladders through hatchways in the roof, as attested by the remains of their uprights in the floor. Judging from the impressions of poles and osiers left in the fragments of adobe found on the floors, the roof of the building was constructed in typical Pueblo fashion. The implements unearthed consist of bone awls, scrapers, and fleshers, scapulæ of the bison serving for the latter. Stone drillpoints, mauls, arrowpoints, scrapers, and a small but well-executed incised pipe, together with numerous fragments of pottery, said to be of true Pueblo type, were also uncovered. The finding of the half of an iron ax or wedge in one of the rooms indicates that the group of dwellings has been occupied within the historic period. The smallest room measured 10 by 14 feet.

This discovery of what is unquestionably a Pueblo ruin hundreds of miles from the nearest village of the sort led the explorers to investigate the early Spanish history of the region, and in the report of their observations, recently published in volume VI of the *Collections* of the Kansas State Historical Society, several quotations are made from documents prepared between 1660 and 1778 which allude to the flight of the Taos Indians of the upper Rio Grande in New Mexico far eastward into the buffalo plains, where they constructed a fortified village known to the Spaniards as the Cuartelejo. The former existence of this Pueblo outpost has been known to students of southwestern history and ethnology

Shoshone stock: Comanche

1908-21

Salish tribes). *Soayalpi*.—Hale in U. S. Expl. Exped., VI, 205, 1846. *Squaw-a-toah*.—Suckley in Pac. R. R. Rep., I, 300, 1855. *Squeer-ye-pe*.—Ibid. *Squiaelps*.—Lane in Ind. Aff. Rep., 159, 1850. *Sweielpa*.—Wilson in Jour. Ethnol. Soc. Lond., 292, 1866. *Swi-el-pree*.—Ross in Ind. Aff. Rep., 22, 1870. *Whe-el-po*.—Lewis and Clark, Exped., I, map, 1814. *Whe-el-poo*.—McVickar, Exped. Lewis and Clark, II, 385, 1842.

Comac. A former Pima rancheria, visited by Kino and Mange in 1699; situated on the Rio Gila, 3 leagues (miles?) below the mouth of Salt r., s. Ariz.

S. Bartolomé Comac.—Mange in Doc. Hist. Mex., 4th s., I, 306, 1856.

Comachica. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (ca. 1575), Smith transl., 19, 1854.

Comanche. One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains. Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. Within the traditional period the 2 tribes lived adjacent to each other in s. Wyoming, since which time the Shoshoni have been beaten back into the mountains by



ASA HAVI (THE MILKY WAY)—PENATEKA COMANCHE

the Sioux and other prairie tribes, while the Comanche have been driven steadily southward by the same pressure. In this southerly migration the Penateka seem to have preceded the rest of the tribe. The Kiowa say that when they themselves moved southward from the Black-hills region, the Arkansas was the n. boundary of the Comanche.

In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is w. Kansas. It must be remembered that from 500 to 800 m. was an ordinary range for a prairie tribe and that the Comanche were equally at home on the Platte and in the Bolson de Mapimi of Chihuahua. As late as 1805 the North Platte was still known as



COMANCHE WOMAN

Padouca fork. At that time they roamed over the country about the heads of the Arkansas, Red, Trinity, and Brazos rs., in Colorado, Kansas, Oklahoma, and Texas. For nearly 2 centuries they were at war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years. They have been close confederates of the Kiowa since about 1795. In 1835 they made their first treaty with the Government, and by the treaty of Medicine Lodge in 1867 agreed to go on their assigned reservation between Washita and Red rs., s. w. Okla.; but it was not until after the last outbreak of the southern prairie tribes in 1874-75 that they and their allies, the Kiowa and Apache, finally settled on it. They were probably never a large tribe, although supposed to be populous on account of their wide range. Within the last 50 years they have been terribly wasted by war and disease. They numbered 1,400 in 1904, attached to the Kiowa agency, Okla.

The Comanche were nomad buffalo hunters, constantly on the move, cultivating little from the ground, and living in skin tipis. They were long noted as the finest horsemen of the plains and bore a reputation for dash and courage. They have a high sense of honor and hold themselves superior to the other tribes with which they are associated. In person they are well built and rather corpulent. Their language is the trade language of the region and is more or less understood by all the neighboring tribes. It is sonorous and flowing, its chief characteristic being a rolling *r*. The language has several dialects.

The gentile system seems to be unknown among the Comanche. They have, or still remember, 12 recognized divisions or bands and may have had others in former times. Of these all but 5 are practically extinct. The Kwahari and Penateka are the most important. Following, in alphabetic order, is the complete list as given by their leading chiefs: Detsanayuka or Nokoni; Ditsakana, Widyu, Yapa, or Yamparika; Kewatsana; Kotsai; Kotsoteka; Kwahari or Kwahadi; Motsai; Pagatsu; Penateka or Penande; Pohoi (adopted Shoshoni); Tanima; Tenawa or Tenahwit; Waaih. In addition to these the following have also been mentioned by writers as Comanche divisions: Guage-johe, Ketahto, Kwashi, Muvinabore, Nauniem, Parkeenaum. See *Dotame*. (J. M.)

Allebome.—Lewis and Clark, Discov., 39, 1806 (so called by the French; see *Ne'-mo-sin*, below). **Bald Heads**.—Long, Exped. Rocky Mts., I, 155, 1823. **Bo'dalk'inago**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (Kiowa name: 'reptile people', 'snake men'). **Cadouca**.—Domenech, Deserts N. Am., II, 100, 1860 (misprint of Padouca). **Camanche**.—Pike, Trav., XIV, 214, note, 1811. **Camanchees**.—Pilcher in Sen. Doc. 198, 25th Cong., 2d sess., 23, 1838. **Camarsches**.—Morse, Rep. to Sec. War, 367, 1822. **Ca'-tha**.—Hayden, Ethnol. and Philol. Mo. Val., 326, 1862 ('having many horses': Arapaho name). **Caumuches**.—La Harpe (1719) in Margry, Déc., VI, 289, 1886. **Caunouche**.—Beaurain, *ibid.* **Caw-mainah**.—Gebow, Shoshonay Vocab., 8, 1868 (Shoshoni name). **Cemanlos**.—Escalante (1776) misquoted by Harry in Simpson, Explor. across Utah, 495, 1876. **Cintu-aluka**.—Corliss, Dacotah MS. vocab., B. A. E., 106, 1874 (Teton name). **Comances**.—Schoolcraft, Pers. Mem., 620, 1851. **Comancha**.—Barreiro, Ojeada, app., 9, 1832. **Comanchees**.—Abert in Emory, Recon., 470, 1848. **Comanchero**.—Gregg, Comm. Prairies, II, 56, 1844 (Spanish form). **Comanches**.—Sanchez (1757) in Doc. Hist. Mex., 4th s., I, 88, 1856. **Comanchos**.—Taylor in Cal. Farmer, Apr. 10, 1863. **Comandes**.—Maximilian, Trav., 510, 1843. **Comandus**.—Alegre, Hist. Comp. Jesus, I, 336, 1841. **Comanahima**.—Bourke, Moquis of Ariz., 118, 1884 (Hopi name). **Comantz**.—Gregg, Comm. Prairies, II, 34, 1844 (Comanche pronunciation). **Comauch**.—Morse, Rep. to Sec. War, 374, 1822 (misprint). **Cumanche**.—Doc. of 1720 quoted by Baudelot in Arch. Inst. Pap., V, 183, 1890. **Cumanias**.—Long, Exped. to Rocky Mts., I, 478, 1823. **Cumeches**.—Schermmerhorn in Mass. Hist. Coll., II, 29, 1812. **Dá'tsē-a**.—Gatschet, MS., B. A. E. (Kiowa Apache name). **Gyai'-ko**.—Mooney in 14th Rep. B. A. E., 1043, 1896 ('enemies': Kiowa name). **Idahi**.—*Ibid.* (Kiowa Apache name). **Indá**.—Hodge, field notes, B. A. E., 1895 (Jicarilla name).

Ká-mán'-toi.—Dorsey, MS. Biloxi Dict., B. A. E., 1892 (Biloxi name). **Kaumainah**.—Burton, City of Saints, 75, note, 1861. **Kelamouches**.—Jefferys, Am. Atlas, map 5, 1776 (probably the same). **Komantsu**.—Ind. Aff. Rep., 248, 1877. **Komáts**.—ten Kate, Reizen in N. Am., 326, 1885 (Ute form). **Kú-man-i-a-kwe**.—Cushing, inf'n, 1891 (Zuni form). **La Paddo**.—Lewis and Clark, Discov., 64, 1806 (French name; cf. *La Playes*, below). **La Plais**.—Long, Exped. Rocky Mts., I, 155, 1823 (French traders' name; perhaps corrupted from *Tête Pelée*). **La Play**.—Lewis and Clark, Discov., 17, 1806. **La Playes**.—Lewis and Clark, Trav., 177, 1809. **La'ri'hta**.—Gatschet, MS., B. A. E. (Pawnee name). **Le Plays**.—Lewis and Clark, Discov., 17, 1806. **Los Meos**.—Bollaert in Jour. Ethnol. Soc. Lond., II, 265, 1850 (Mexican name). **Mahán**.—Hodge, field notes, B. A. E., 1895 (Isleta name). **Máhana**.—*Ibid.* (Taos name). **Memesoon**.—Lewis and Clark, Discov., 39, 1806 (see *Ne'-mo-sin*, below). **Na'lani**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (Navaho name: 'many aliens', or 'many enemies'; collective term for plains tribes). **Na'nita**.—*Ibid.* (Kichai name). **Nar-a-tah**.—Neighbors in Schoolcraft, Ind. Tribes, II, 126, 1852 (Waco name). **Na'tia**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (Wichita name: 'snakes', i. e. 'enemies' or 'dandies'). **Náüné**.—Schoolcraft, Ind. Tribes, II, ix, 1852. **Na-u-ni**.—*Ibid.*, I, 518, 1851. **Nazanne**.—ten Kate, Reizen N. Am., 6, 1885 (Navaho name: 'rich ones'). **Nemausin**.—Schermmerhorn in Mass. Hist. Coll., 2d s., II, 38, 1812 (see *Ne'-mo-sin*, below). **Néme' né**.—Gatschet, MS., B. A. E. (own name). **Nemiseau**.—Brown, West. Gaz., 213, 1817. **Nemonsin**.—Am. State Papers, IV, 716, 1832. **Nemosen**.—Lewis and Clark, Discov., 23, 1806. **Ne'-mo-sin**.—*Ibid.*, 39 (given as their own name; rove with Kiowa, Kiowa Apache, and others at heads of Platte and Cheyenne rs.; apparently a misprint of *Néme' né* or *Niménim*, the Comanche name for themselves). **Nemousin**.—Orig. Jour. Lewis and Clark, VI, 102, 1905. **Neum**.—Ind. Aff. Rep., 166, 1859 (own name). **Ne'-uma**.—Buschmann (1859) quoted by Gatschet, Karankawa Inds., 33, 1891. **Né'-ume**.—*Ibid.* **Niménim**.—ten Kate, Reizen in N. Am., 382, 1885 (own name: 'people of people'). **Nimi-ou-sin**.—Orig. Jour. Lewis and Clark, VI, 102, 1905. **Ni'am**.—Hoffman in Proc. Am. Philos. Soc., XXIII, 300, 1886 (own name). **Niunas**.—Schoolcraft, Ind. Tribes, VI, 34, 1857. **Nóta-osh**.—Gatschet, MS., B. A. E. (Wichita name: 'snakes', 'enemies'). **No-taw**.—Marcy, Explor. Red R., 273, 1854 (Wichita name). **Numa**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (own name: 'people'). **Padacus**.—Lewis and Clark, Trav., 89, 1807 (misprint). **Padanka**.—Dorsey, MS., B. A. E., 1878 (Omaha and Ponka name). **Padaws**.—Perrin du Lac, Voy. La., 261, 1805. **Padducas**.—Pike, Trav., 347, 1811. **Padokas**.—Fabry (1741) in Margry, Déc., VI, 475, 1886. **Padoncas**.—Brackenridge, Views of La., 80, 1815. **Padonees**.—Morse, N. Am., map, 1776. **Padoo**.—Orig. Jour. Lewis and Clark, VI, 108, 1905 (Canadian French "nickname"). **Padoucals**.—Hutchins (1764) quoted by Schoolcraft, Ind. Tribes, III, 557, 1853. **Padoucas**.—De l'Isle, map, 1712 (Siouan name; perhaps a contraction of Penateka.—Mooney). **Padoucee**.—McKenney and Hall, Ind. Tribes, III, 82, 1854. **Padoucies**.—Orig. Jour. Lewis and Clark, VI, 108, 1905. **Paduca**.—Clarke in Jour. Anthropol. Inst., IV, 152, 1875. **Paducals**.—Kingsley, Stand. Nat. Hist., pt. 6, 186, 1883. **Paducas**.—Jefferys, Fr. Dom. Am., pt. 1, map, 1761. **Paduka**.—Dorsey, MS., B. A. E., 1882 (Kansa name). **Padüka**.—Hervas, Idea dell' Univ., XVII, 90, 1784. **Pah-to-cals**.—Butler in H. R. Ex. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Panaloga**.—McKenney and Hall, Ind. Tribes, III, 81, 1858. **Pandoga**.—Boudinot, Star in the West, 123, 1816. **Pandouca**.—Cassin in Schoolcraft, Ind. Tribes, III, 596, 1853. **Paneloga**.—Douay (1687) in Shea, Miss. Valley, 222, 1852 (probably the same; there are many misprints and derivatives of this word, all probably being traceable to this source). **Panelogo**.—Hayden, Ethnol. and Philol. Mo. Val., 460, 1862. **Paneloza**.—*Ibid.*, 346 (from Douay, 1687; misprint). **Panetoca**.—Harris, Coll. Voy. and

Trav., I, map, 685, 1705. **Panetonka**.—La Hontan, New Voy., I, 130, 1703. **Panoucas**.—Perkins and Peck, Ann. of West, 669, 1850. **Padoucas**.—Alcedo, Dicc. Geog., II, 630, 1787. **Par-too-ku**.—Neighbors in Schoolcraft, Ind. Tribes, II, 126, 1852. **Pa-teo'-ya**.—David St Cyr, inf'n (Winnebago name). **Pa-teo'-já-já**.—*Ibid.* **Patonca**.—Barcia, Ensayo, 298, 1723. **Pa-tüh-kü**.—Grayson, MS. vocab., B. A. E., 1885 (Creek name). **Pa'-tu-ká**.—Dorsey, Kwapa MS. vocab., B. A. E., 1891 (Quapaw name). **Paquká**.—Dorsey, MS., B. A. E., 1883 (Osage name). **Paquúke**.—*Ibid.*, 1881 (Iowa, Oto, and Missouri name). **Peducas**.—Perrin du Lac, Voy., 225, 1805. **Pen loca**.—Shea, Peñalosa, 21, note, 1882. **Sángo**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (obsolete Kiowa name). **Sau'hto**.—*Ibid.* (Caddo name). **Sau'-tux**.—ten Kate, Synonymie, 10, 1884 (Caddo name). **Selakampóm**.—Gatschet, Comecrudo MS., B. A. E. (Comecrudo name for all warlike tribes, especially the Comanche). **Shishiniwotatan**.—ten Kate, Reizen in N. Am., 361, 1885 (Cheyenne name: 'snake people'). **Shishino'wits-Itaniuw'**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (Cheyenne name: 'snake people'). **Shí'shinówúts-hitá'neo**.—Mooney, inf'n, 1906 (correct Cheyenne name). **Snake Indians**.—Brackenridge, Views of La., 80, 1815 (see also under *Ietan*). **Sow-a-to**.—Neighbors in Schoolcraft, Ind. Tribes, II, 126, 1852 (Caddo name). **Tête Pelée**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (French traders' name. "The identification is doubtful, as the Comanche cut their hair only when mourning"). **Têtes pelées**.—Perrin du Lac, Voy., 261, 1805. **Yampah**.—Stuart, Montana, 25, 1865 (Shoshoni name). **Yá'mpaini**.—Mooney in 14th Rep. B. A. E., 1045, 1896 (Shoshoni name: 'yampa people', or 'yampa eaters'; cf. *Caw-mainah* above). **Yámpair'kani**.—*Ibid.*

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Allehome.—Lewis and Clark, *Discov.*, 39, 1806 (so called by the French; see *Ne'-mo-sin*, below). **Bald Heads**.—Long, *Exped. Rocky Mts.*, i, 155, 1823. **Bo'dalk'inago**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (Kiowa name: 'reptile people', 'snake men'). **Cadouca**.—Domenech, *Deserts N. Am.*, ii, 100, 1860 (misprint of Padouca). **Camanche**.—Pike, *Trav.*, xiv, 214, note, 1811. **Camachees**.—Pilcher in Sen. Doc. 198, 25th Cong., 2d sess., 23, 1838. **Camarsches**.—Morse, *Rep. to Sec. War*, 367, 1822. **Ca'-tha**.—Hayden, *Ethnog. and Philol. Mo. Val.*, 326, 1862 ('having many horses': Arapaho name). **Caumuchea**.—La Harpe (1719) in Margry, *Déc.*, vi, 289, 1886. **Caunouche**.—Beaurain, *ibid.* **Caw-mainsh**.—Gebow, *Shoshonay Vocab.*, 8, 1868 (Shoshoni name). **Cemanlos**.—Escalante (1776) misquoted by Harry in Simpson, *Explor. across Utah*, 495, 1876. **Cintu-aluka**.—Corliss, *Dacotah MS. vocab.*, B. A. E., 106, 1874 (Teton name). **Comances**.—Schoolcraft, *Pers. Mem.*, 620, 1851. **Comancha**.—Barreiro, *Ojeada*, app., 9, 1832. **Comanchees**.—Abert in Emory, *Recon.*, 470, 1848. **Comanchero**.—Gregg, *Comm. Prairies*, ii, 56, 1844 (Spanish form). **Comanches**.—Sanchez (1757) in Doc. Hist. Mex., 4th s., i, 88, 1856. **Comanchos**.—Taylor in Cal. Farmer, Apr. 10, 1863. **Comandes**.—Maximilian, *Trav.*, 510, 1843. **Comandus**.—Alegre, *Hist. Comp. Jesus*, i, 336, 1841. **Comanshima**.—Bourke, *Moquis of Ariz.*, 118, 1884 (Hopi name). **Comantz**.—Gregg, *Comm. Prairies*, ii, 34, 1844 (Comanche pronunciation). **Comauch**.—Morse, *Rep. to Sec. War*, 374, 1822 (misprint). **Cumanche**.—Doc. of 1720 quoted by Bandelier in *Arch. Inst. Pap.*, v, 183, 1890. **Cuman-cias**.—Long, *Exped. to Rocky Mts.*, i, 478, 1823. **Cumeeches**.—Schermmerhorn in Mass. Hist. Coll., ii, 29, 1812. **Dā'tsé-a'**.—Gatschet, MS., B. A. E. (Kiowa Apache name). **Gyai'-ko**.—Mooney in 14th Rep. B. A. E., 1043, 1896 ('enemies': Kiowa name). **Idahi**.—*Ibid.* (Kiowa Apache name). **Indá**.—Hodge, field notes, B. A. E., 1895 (Jicarilla name).

Commerce. Evidences of widespread commerce and rude media of exchange in North America are found in ancient shell-heaps, mounds, and graves, the objects having passed from hand to hand often many times. Overland, this trade was done on foot, the only domestic animal for long-distance transportation being the dog, used as a pack beast and for the travois and the sled. In this respect the north temperate zone of America was in marvelous contrast with the same latitudes of the Old World, where most of the commercial animals originated.

The deficiency in the means of land commerce was made up by the waters. Natural conditions in the section of the New World along the Arctic circle and on Hudson bay, continuously inhabited by the homogeneous Eskimo, in the inlets of the Atlantic coast, in the neighboring Caribbean area, and in the archipelagoes of British Columbia and s. e. Alaska, encouraged and developed excellent water craft for commerce. Better still by far for the trader were the fresh-water rivers, navigable for canoes, of the Yukon-Mackenzie, St Lawrence, Atlantic, Mississippi, and Columbia systems, in which neighboring, and others at heads of Platte and Cheyenne rs.; apparently a misprint of Néméné or Níménim, the Comanche name for themselves). **Nemousin**.—Orig. Jour. Lewis and Clark, vi, 102, 1905. **Neum**.—Ind. Aff. Rep., 166, 1859 (own name). **Ne'-uma**.—Buschmann (1859) quoted by Gatschet, *Karankawa Inds.*, 33, 1891. **Né'-ume**.—*Ibid.* **Níménim**.—ten Kate, *Reizen in N. Am.*, 382, 1885 (own name: 'people of people'). **Nimi-ou-sin**.—Orig. Jour. Lewis and Clark, vi, 102, 1905. **Ni'-am**.—Hoffman in *Proc. Am. Philos. Soc.*, xxi, 300, 1886 (own name). **Niunas**.—Schoolcraft, *Ind. Tribes*, vi, 34, 1857. **Nóta-osh**.—Gatschet, MS., B. A. E. (Wichita name: 'snakes', 'enemies'). **No-taw**.—Marcy, *Explor. Red R.*, 273, 1854 (Wichita name). **Núma**.—Mooney in 14th Rep. B. A. E., 1043, 1896 (own name: 'people'). **Padacus**.—Lewis and Clark, *Trav.*, 39, 1807 (misprint). **Padauka**.—Dorsey, MS., B. A. E., 1878 (Omaha and Ponka name). **Padaws**.—Perrin du Lac, *Voy. La.*, 261, 1805. **Paducas**.—Pike, *Trav.*, 347, 1811. **Padokas**.—Fabry (1741) in Margry, *Déc.*, vi, 475, 1886. **Padoncas**.—Brackenridge, *Views of La.*, 80, 1815. **Padonees**.—Morse, *N. Am.*, map, 1776. **Padoo**.—Orig. Jour. Lewis and Clark, vi, 108, 1905 (Canadian French "nickname"). **Padoucahs**.—Hutchins (1764) quoted by Schoolcraft, *Ind. Tribes*, iii, 557, 1853. **Padoucas**.—De l'Isle, map, 1712 (Siouan name; perhaps a contraction of Penateka). **Padoucee**.—McKenney and Hall, *Ind. Tribes*, iii, 82, 1854. **Padoucies**.—Orig. Jour. Lewis and Clark, vi, 108, 1905. **Paduca**.—Clarke in *Jour. Anthropol. Inst.*, iv, 152, 1875. **Paducahs**.—Kingsley, *Stand. Nat. Hist.*, pt. 6, 186, 1883. **Paducas**.—Jefferys, *Fr. Dom. Am.*, pt. 1, map, 1761. **Paduka**.—Dorsey, MS., B. A. E., 1882 (Kansa name). **Padüka**.—Hervas, *Idea dell' Univ.*, xvii, 90, 1784. **Pah-to-cas**.—Butler in H. R. Ex. Doc. 76, 29th Cong., 2d sess., 6, 1847. **Panaloga**.—McKenney and Hall, *Ind. Tribes*, iii, 81, 1858. **Pandoga**.—Boudinot, *Star in the West*, 128, 1816. **Pandouca**.—Cass in Schoolcraft, *Ind. Tribes*, iii, 596, 1853. **Panloga**.—Douay (1687) in Shea, *Miss. Valley*, 222, 1852 (probably the same; there are many misprints and derivatives of this word, all probably being traceable to this source). **Panlogo**.—Hayden, *Ethnog. and Philol. Mo. Val.*, 460, 1862. **Panloza**.—*Ibid.*, 346 (from Douay, 1687; misprint). **Panetoca**.—Harris, *Coll. Voy. and*

WHO WERE THE PADOUCA?

Dr. Grinnell, *American Anthropologist*, Vol. 22 (N.S.), p.248 *et seq.* discusses the question as to who the Padouca were, and states (p. 260) that "the evidence . . . convinces me that the Padouca were not the Comanche, and I am disposed to regard them as Apache." Without wishing to review his entire article, I may point out that the Foxes call the Comanche and no other people Pātō'kā'^a: see William Jones, *Fox Texts* [1907], p. 216; and this is substantiated by my own information. It is obvious that this has an important bearing on who the Padouca were.¹

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¹ Naturally Pātō'kā'^a is not in the synonymy under the article Comanche, Handbook of American Indians, but Dr. Grinnell has apparently ignored the fact that other living Indian tribes also know the Comanche by equivalents of "Padouca": see the synonymy under the article Comanche in the said Handbook.

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Jan.-March 1921.*

Indian Camp-Fire Tales

At a time when certain parts of America were peopled chiefly by wild animals and by men, who in their lives were almost as simple and natural as wild animals, things frequently happened which to the men of to-day seem odd, extraordinary and hardly to be believed.

The wild Indian and the old-time plainsman and mountaineer were close observers. Few of the operations of nature that went on before them escaped their notice, and, while the deductions that they drew from what they saw may not always have been logical or just, yet they overlooked very little of what happened. The man who spends some time in an Indian camp, not as a stranger, but as a friend, and who listens to the talk of friends whose memory goes back fifty or sixty years, is likely to find in his note book not a few of these extraordinary stories. Many of these surprise him less because they are strange and unnatural than because they deal with events which are entirely outside of the range of the experience of civilized man. I have set down some of these:

I.—Marks Reached by Unaimed Arrows.

I shot an arrow into the air,
It fell to earth I knew not where;

Forty years ago there lived in the Southwest a Comanche chief named Shaved Head, a man of great ability and of much influence with his people. He was a faithful friend of the white people and especially devoted to Colonel William Bent, the builder and proprietor of Bent's old

fort on the Arkansas, of which all students of Western history have heard so much.

Shaved Head was so named from the peculiar fashion in which he dressed his hair. On one side of the head the hair was shaved close to the skin, while on the other it grew naturally and hung down to his waist. The cartilage along the upper margin of the uncovered ear was pierced by many holes made with a blunt awl heated red hot, and in these holes were ornaments of brass wire.

In the year 1873, when Shaved Head was probably somewhat more than fifty years old, he related to George Bent, son of Colonel William Bent, an incident which occurred to a Comanche war party which he had accompanied as a young man. This was his story:

A considerable war party of Comanches had come as far north as the North Fork of the Canadian River and turned down that stream. One night they camped in the timber, choosing a place where the bottom was narrow under a high bluff, on the side of which many trees grew. They had built their war house of bent willow twigs, closed toward the bluff and open toward the river, and in front of this their war ponies were tied. The saddles were placed at the back of this war house, at the sleepers' heads, and the front being open, anyone who awoke during the night could look out and see the horses.

During the evening, as they were sitting there roasting ribs, eating and talking, a great horned

owl flew into one of the large trees immediately above the camp and began to call. He remained there for some time and was quite noisy, and more or less annoyed the Comanches. Finally one of them said, "We ought to frighten that bird away." Then turning to a young man, one of the servants, he said to him, "Go and get your arrow and shoot at that bird, and see if you cannot kill it or scare it away. Notice well the direction in which you are shooting and tomorrow when day comes you can go and recover your arrow. Take care and shoot in the direction of the bluff so that the arrow will not fall back and hit any of the horses."

The boy got his bow, and after working around for a little while, got to a place where he could see the bird against the sky, and shooting from which his arrow would go out and fall on the prairie above. He shot two or three times at the bird, and at length it flew away. He returned to the fire and soon afterward they all went to bed.

Next morning before daylight the young man got up and started the fire and then went around and climbed the bluff to look for his arrows. On top of the bluff and close to its edge, about where the arrows should have gone, was a little bunch of dogwood sprouts, and close by the dogwoods passed a trail where the buffalo had come along and gone down the face of the bluff to get to the river. The boy went to the dogwoods to look among them for his arrows and as he crossed the buffalo trail he saw in it fresh moccasin tracks, but he could see no people and went on. When he got among the dogwoods looking for his arrow, he saw first much blood spilt upon the ground, and then, a little further on, the dead body of a big Osage warrior lying there with the boy's arrow sticking in him. The arrow had entered close to his neck just behind the collar bone and had gone straight down into his body, so far that only the feathers were sticking out. The man must have died almost at once. He had been sitting there on the edge of the bluff looking over at the party of Comanches, with whom the Osages were then at war, and the boy's arrow shot at the owl had come down upon him from above and pierced his heart.

"Well," he replied, "you evidently are the person who can understand my present predicament. I came up here in company with a man with whom I have been friendly for a number of years. I took it for granted that our regard for each other was an outgrowth of congeniality; but we endeavored to 'conform,' as you term it, to each other's unlikes and dislikes until we were both upside down, inside out and our identity became completely lost in a sea of indecision. This morning we had what an Englishman would call a bloody row, and now he is going his way out of the woods and I mine. Moral: Never again will I hunt in couples.

"I regret to say," he added, "that this is not my first experience with the development of hard feeling between friends when beyond the reach of an umpire, but it will be my last."

I expressed the opinion that explosions of feeling could result from any copartnership and that a hunting trip was especially inclined to make one peevish at times owing to overwork, disappointments, fool guides, etc., but probably the law of barter and exchange might be made to play a friendly part in such cases and each acquire a coveted thing by the surrender of something else.

"That sounds all right," he said, "but when each one places an arbitrary value upon his own medium of exchange, negotiations may be painfully protracted or broken off altogether. To save myself from the suspicion of being a quarrelsome person, and to prove that the law of barter and exchange may not be applicable, I would like to tell you of my former experience; not the present one, for that is too near to admit of a true perspective."

Having received my encouragement—which was genuine, because the man attracted and interested me, and I believed his story would successfully expose some of his characteristics and also the relationship existing between him and the woods and woodland folk—he told this story:

"My friend and I were very desirous of visiting a famous lake, in this very forest, wherein trout of a large size were said to abound. The equinoctial storms overtook us at the outset and the journey of a hundred miles over land and



THE MORNING MIST ARISING FROM A CANADIAN LAKE.

Sioux

1892-1921



Stand Still

By Elizabeth Meseroll Redfern

Stand still; and thou shalt know
The glory of the Lord.

The shadow of a flying bird
Upon the Summer grass;
The silver day's decline, rain-
blurred,
The Springtime's early mass;
The soft brown veil that Autumn
flings,
The white, still days that Winter
brings;
The silent anthem of the night,
The sweet, mysterious dawn of
light—

Stand still; and these will show
The glory of the Lord.



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Copyright Photo by F. A. Rinehart.
Mah-o-mie, or The Ice, Sioux Head Warrior and Scout for General Miles.

Pacific Monthly - Nov. 1907.

The Fight on the Little Muddy

By Fred A. Hunt

("Moss Agate Ball")

THE name of White Bull (*Mah-oh-mie*), or The Ice, a chieftain of the once-powerful tribe of the Cheyennes, has been quite frequently heard of late, particularly in connection with Montana. Many years ago this chief also occupied widespread attention, individually and as one of the participants in the massacre of George A. Custer, Lieutenant-Colonel of the Seventh United States Cavalry, with all the officers and men of his immediate command. Those of us with "frosty brows" remember the event as happening on June 25, 1876, and its site as the Little Big Horn River, Montana Territory. Subsequently White Bull made a good deal of trouble by his activity in other engagements, notably in that with the troops under Colonel and Battalion-Major-General Nelson A. Miles, Fifth Infantry, the officer who is now the retired Lieutenant-General of the Army. This engagement—wherein Crazy Horse (*Mo-e-no Mah-son-e*) was the Indian field-marshal—occurred on January 8, 1877, at Hanging Woman's fork, and near the headwaters of Tongue River, in the Wolf Mountains.

In February, 1877, consequent upon the untiring pursuit and harassment of them by Colonel Miles, the Indians in the vicinity of the Cantonment on Tongue River—a roughly constructed encampment near the site of the present Fort Keogh (named after Captain Myles W. Keogh, Seventh Cavalry, killed with Custer)—came to that military make-shift and surrendered. Among them were White Bull, Hump, Little Chief, Two Moons, Iron Shield, Horse Road and Wolf Voice, chiefs and head-warriors, and some three hundred fighting men. These were enrolled by name and, as was pertinently remarked by First Lieutenant and Adjutant George W. Baird, Fifth Infantry (now Brigadier-General, retired), many of their names re-

quired disinfection before being committed to writing. These savages were placed in camp near the mouth of Tongue River, and this camp became the nucleus of a large assemblage of surrendered hostiles, whose administration was intrusted to Captain Ezra P. Evers. Their ponies were sold or traded and implements of agriculture, etc., procured, wherewith soldiers, especially detailed for the purpose, gave them instruction in tilling the soil and rearing domestic crops, in lieu of the hates they had hitherto assiduously cultivated. This treatment, alike humane and unexpected and to which they were entirely unaccustomed, led White Bull to ask Colonel Miles wherein he could be particularly useful to him. He was informed and, after some demur, accepted, consequent upon which the command left the Cantonment for an expedition with White Bull and a number of the surrendered Cheyennes, two of the latter being especially good trailers, Stinking Bear (*Nokh-ko Och-e-ma-e-yuts*) and Wakes-in-Morning (*Tse-e-an-okas*).

The route of this command was up Tongue River some sixty miles and then westward to the Rosebud, the wagons and infantry being left at the point of leaving the breaks of Tongue River, to follow as rapidly as possible, while the cavalry, the scouts and the detachment of mounted infantry (the precursor of the Fifth Infantry, mounted) under the gallant Edward W. Casey, Twenty-second Infantry, pushed forward, the Indian scouts here being utilized. The integral portions of the force under General Miles—exclusive of the mounted infantry—were under the command of Captain Edward Ball, Second Cavalry, and Captain Charles J. Dickey, Twenty-second Infantry, the latter battalion being that which, afterward, was so effective in subjugating the Chicago rioters. The battalion was ordered from Montana to Chicago, where their outré field costume excited much comment from the rioters

and their sympathizers, who lined either side of the streets whereon the Twenty-second marched from the depot to their quarters. During the comment on their bizarre costumes the query arose as to "whether they would shoot." One temerous man heaved a brick at the moving soldiers, and the missile struck one of them who was a notoriously good shot. The thrower turned and ran, and this identified him to the smarting soldier, who raised, leveled and fired his rifle. With the dropping of the man who had heaved the brick all question as to the shooting capabilities of the regulars was settled, as was any doubt as to the accuracy of their aim; and these two proven facts exercised a more dominating and repressive influence upon the rioters than any quelling force utilized.

The trailers and scouts at last sighted the camp and the command was debouched into a thickly-wooded cañon and all jingling material muffled or cached, as were cached all the supplies, etc., not absolutely necessary for immediate use. On the night of May 6, 1877, the command advanced as close as expedient to the camp of the hostiles snugly en-

seconced on the Little Muddy—since known as *Lame Deer Creek*—whose euphonious Indian name was *Arickreenah-Wachpahlah*. The scene was one not easily erased from one's memory when, after an ascent to a hilly pass—a frontier gazebo—the camp was perceived spread along the banks of the tortuous and wooded creek, the Indians pursuing their "at home" vocations, serenely unconscious of the propinquity of their disagreeable visitors who would so briefly make such a strenuous

and unwelcome call upon them. The sky was clear and the stars luminous, the air resinous and balsamic (as it always seemed to be in those unsophisticated days) and the low murmurs from the camp, subdued by a light, gray mist, made a bucolic scene fit for the Georgics. But the apparent placidity did not delude anyone into sticking his head far above the screening rocks.

Early, very early, in the morning, when the blue-black hue of night was still prevalent, the command attacked the slumbering

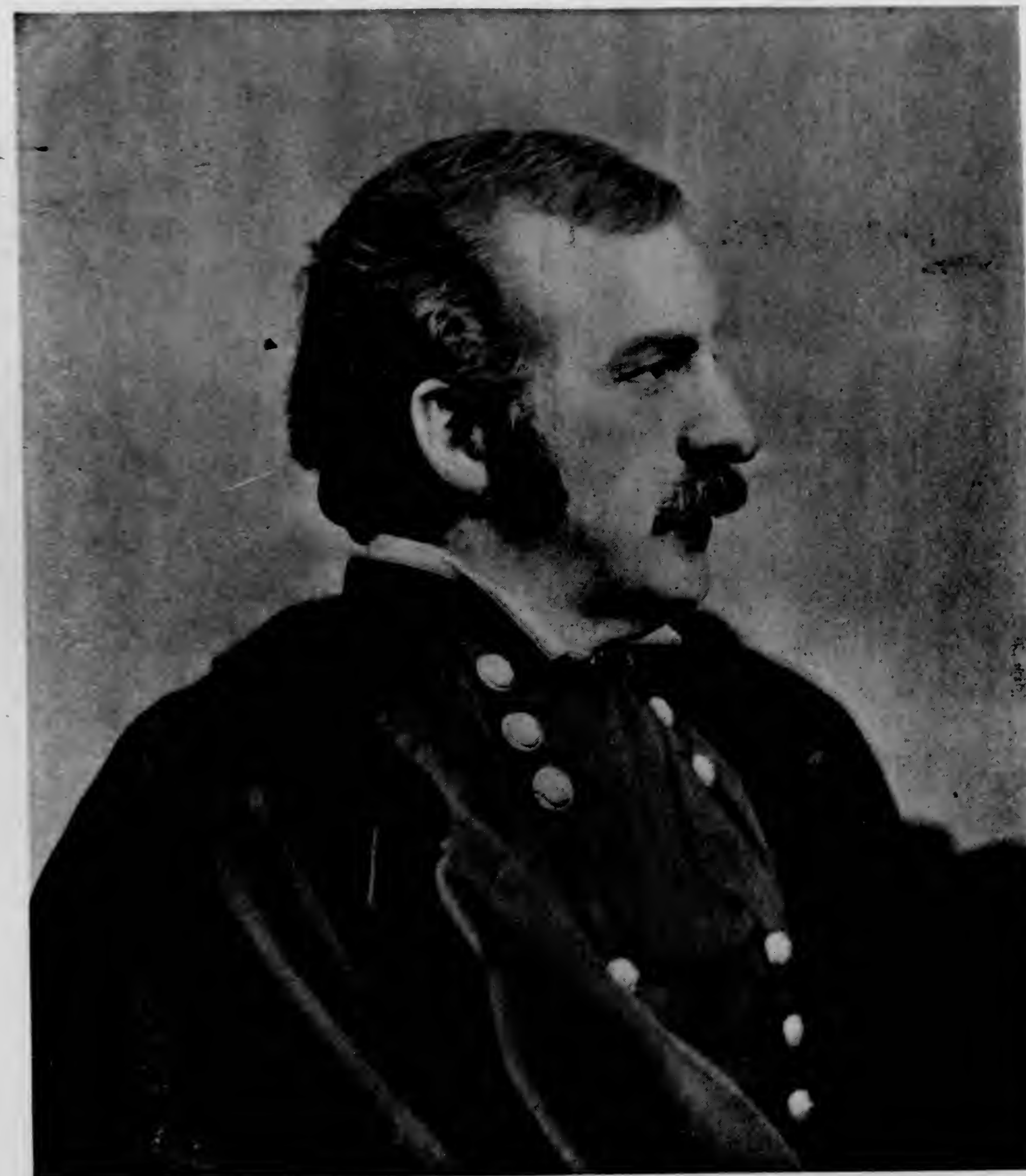
camp. Lieutenant Casey, with his scouts and the mounted infantry, corralled and held the pony herd, and the occupants of the camp—after a very brief combat—apparently dispersed into the thickets and hills contiguous to the Little Muddy, an affluent of the Rosebud.

General Miles, with two staff officers White Bull and two or three orderlies, was some distance ahead of the cavalry column that was advancing through the camp. At about the center of the camp two Indians—panoplied in all the bravery of war-bonnets, paint and gewgaws—came up and commenced shaking hands, which token

of amity was naturally construed as a desire to surrender and a preliminary to capitulation. These two Indians were *Lame Deer*, the chief, and *Iron Star*, the head-warrior of the band of *Minneconjoux* Sioux that had apparently been so summarily subjugated. Pursuant to Miles' instructions, White Bull entered into conversation with the visitors, who had ere this dropped their Winchesters, and quite an animated conversation ensued for a few moments, when, like a flash, Iron



Lieutenant Hobart K. Bailey, Fifth U. S. Infantry, Aide-de-Camp to Commanding General District of the Yellowstone. (Now in Command of Porto Rico Provisional Infantry and District at Porto Rico as Colonel.)



Colonel Nelson A. Miles, Fifth Infantry.

Star ran to his Winchester, picked it up and fired at White Bull, whom he missed. He then fired three times at General Miles, who was distant but a few paces from him, and Miles seldom had a closer call than at that time. But he looked Iron Star in the eyes and as the latter would throw out the old shell and present the gun Miles would dodge. The first shot fired killed one of Miles' orderlies just in rear of him; the other two were simply close. Meanwhile *Lame Deer* had started for his gun and while picking it up one of the General's coterie fired at and wounded him. The whole drama took but a few moments to enact, and then *Lame Deer* and *Iron Star* dashed into a copse, and, fol-

lowed by a number of bullets, attempted to escape up a hill on the right.

The Indians then simultaneously appeared from all sides, which would lend color to the theory that the friendly demonstration of the chief and head-warrior had been but the inaugural movement to the pre-arranged attempt on the life of General Miles, which, if successful, would have made the spontaneous attack by the hidden savages and their conquest of the troops a comparatively easy matter. Then ensued quite a spirited battle at close quarters and during it *Lame Deer* and *Iron Star* were killed, but not until they had been literally filled with lead. On the slope of the acclivity they fought, assisting



Colonel Edmund Rice, Nineteenth U. S. Infantry.



Lieutenant Oscar F. Long, Fifth U. S. Infantry.

each other, despite their numerous and painful wounds, and now and again shouting their savage, strident Sioux war-cry, answered by White Bull and his companion Cheyennes with "*Shiv-e-i-e-yo-tsit Tah-nah-ho*" (charge on—kill them). The war-cry, uttered amid such intensity of pain and the surety of speedy death, typified the inherent hate that will always burst forth, when occasion offers, from the uncivilized against the civilized peoples. Then a shout burst from the soldiers, for *Lame Deer* had fallen; but not yet had he received his *coup-de-grace*, for *Iron Star* helps him to his feet. It is seen that his leg is badly hurt for he hobbles along with his gun as an improvised crutch, his companion still helping him as well as he can despite his own mutilation and agony. It is only for a brief space, for shortly *Lame Deer* and *Iron Star* both bite the dust, to the last hurling defiance and hate at their conquerors.

If the scene of the camp befitted a *Georgie*, the stand made by these two *Minneconjoux* would not disgrace the *Iliad*. And, as a memento of his courage, "*Antelope*" Charley, a scout, scalped *Lame Deer*, taking all the hair of the scalp with both ears attached thereto, an unwonted trophy,

as the scalp usually is only the little scalp-lock, about two and a half inches in diameter, at the apex of the head.

While the leading spirits of the conflict were thus translated to *Se-ain* (the happy hunting grounds), General Miles and the cavalry had been charging the Indians up the breaks and chasing them far away from the camp. The latter would make little isolated stands and then there would be more desperate encounters, during one of which an Indian concealed behind a log took deliberate and careful aim and shot the hat off one of the scouts, and the scout did not delay to retrieve his headgear. A fraction of an inch and the gentlemanly scout would have been a coadjutor of *Lame Deer*. As a result of this dispersion of the Indians the entire pony herd was captured, as was the camp with its wealth of Indian bravery and trophies. The Indians being set afoot, had to travel to the nearest agency or to the Cantonment and surrender. The tepees, poles, meat supplies, etc., were burned, as were all the garniture and finery not carried away by the soldiers and scouts. Toward evening Captain Dickey and the infantry came up and a picket-line was formed around the camp that maintained a steady



Copyright Photo by F. A. Rinehart.
Wolf Robe, Sans Arc Sioux Warrior, With Sitting Bull.



Tall Bear, Minneconjoux Sioux Medicine Man (mi-yun-e-ve-tan).

fusillade during the night, keeping the Indians from creeping up on the pony herd and stampeding it.

At the time the fight was in progress one of the soldiers, leading a pack-mule loaded with ammunition, was surrounded by Indians and thus cut off from the main command, which he had been at some little distance from originally. Realizing the desper-

ation of his position, he shot his horse, of which he made a breastwork, and thence defended himself until he was shot to death. His body was found the ensuing day alongside the dead horse, and the empty cartridge shells eloquently testified to his brave defense. Doubtless he could have escaped when he first perceived the Indians, had he abandoned the pack-mule and ammunition; the Indians

like scalps, but they were after the ammunition, and securing that would very probably have preferred to make sure of its retention and not bothered with the soldier. But he stayed at his post, and this unknown soldier sleeps in the valley of the Little Muddy and the soldier of Herculanum is hymned in song and lauded in story. "A prophet is not without honor, save in his own country."

The next day the command started on its return trip with quantities of the *spolia opima* of the camp, and without serious misadventure reached the Cantonment, notwithstanding the desultory firing indulged in by the Indians hovering around the flanks of the command.

One mishap occurred to an infantry soldier. "Moss-Agate Bill" was leading a captured Indian pony (with a captured saddle and bridle on her) and this soldier suggested that he should ride the pony. Bill assented, cautioning him about getting on on the offside and also advising him to keep his legs swinging and striking the flanks of the mare, Indian fashion. *The-walk-a-heap* (Indian name for infantry man) assented and promised compliance.

The command was proceeding quietly along, when from the rear arose quite a racket and as it neared with it came an Indian pony, thoroughly demoralized, lariat trailing and whipping the air; saddle between her legs, which, every few jumps, she tried to kick into smithereens.

It was "Toes," the Indian pony, and after she had been recaptured and her negligée adjusted, Bill rode back with her to where the infantry man was, and he presented a still sorrier sight. In some manner he had excited the disgust of the pony for, as told by his narrative, she had first thrown him, then kicked him, "and thin, be Jabers, she opined

her mouth and tried to ate me up!" Which incident may corroborate the statement relative to the inherent Indian antagonism to civilized persons; its contagion had spread to the pony, and its sporadic outbreak made the pony a would-be demolisher of a soldier. In justice to the pony, however, it must be conceded that the soldier could not ride anything more animate than a saw-buck, and an Indian pony could no more conceive of a man or woman incapable of riding than it could deem itself a Pegasus.

For many years thereafter Mah-oh-mie was a trusted and valuable scout and trailer. He was also one of the Indians who went over the Custer battlefield

with General Miles and Mrs. Colonel Samuel D. Sturgis, when the latter was trying to identify the remains of her boy, Second Lieutenant James G. Sturgis, Seventh Cavalry, killed with Custer, and the former was receiving from some of the Indian participants in that slaughter an exact account of the whole affair, from the initial foolhardy attack of General Custer until his last stand at the end of the historic "hog-back."



Scout Jackson, Half-Breed Indian, Who Killed "Lame Deer," Renegade Sioux Indian Chief, at the Battle of Lame Deer Creek, Montana, May, 1877.



Tall Bear, Minneconjoux Sioux Medicine Man (mi-yun-e-ve-tan).

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ation of his position, he shot his horse, of which he made a breastwork, and thence defended himself until he was shot to death. His body was found the ensuing day alongside the dead horse, and the empty cartridge shells eloquently testified to his brave defense. Doubtless he could have escaped when he first perceived the Indians, had he abandoned the pack-mule and ammunition; the Indians

like scalps, but they were after the ammunition, and securing that would very probably have preferred to make sure of its retention and not bothered with the soldier. But he stayed at his post, and this unknown soldier sleeps in the valley of the Little Muddy and the soldier of Herculeum is hymned in song and lauded in story. "A prophet is not without honor, save in his own country."

The next day the command started on its return trip with quantities of the *spolia opima* of the camp, and without serious misadventure reached the Cantonment, notwithstanding the desultory firing indulged in by the Indians hovering around the flanks of the command.

One mishap occurred to an infantry soldier. "Moss-Agate Bill" was leading a captured Indian pony (with a captured saddle and bridle on her) and this soldier suggested that he should ride the pony. Bill assented, cautioning him about getting on on the offside and also advising him to keep his legs swinging and striking the flanks of

the mare, Indian fashion. *The-walk-a-heap* (Indian name for infantry man) assented and promised compliance.

The command was proceeding quietly along, when from the rear arose quite a racket and as it neared with it came an Indian pony, thoroughly demoralized, lariat trailing and whipping the air; saddle between her legs, which, every few jumps, she tried to kick into smithereens.

It was "Toes," the Indian pony, and after she had been recaptured and her negligée adjusted, Bill rode back with her to where the infantry man was, and he presented a still sorrier sight. In some manner he had excited the disgust of the pony for, as told by his narrative, she had first thrown him, then kicked him, "and thin, be Jabers, she opined

her mouth and tried to ate me up!" Which incident may corroborate the statement relative to the inherent Indian antagonism to civilized persons; its contagion had spread to the pony, and its sporadic outbreak made the pony a would-be demolisher of a soldier. In justice to the pony, however, it must be conceded that the soldier could not ride anything more animate than a saw-buck, and an Indian pony could no more conceive of a man or woman incapable of riding than it could deem itself a Pegasus.

For many years thereafter Mah-oh-mie was a trusted and valuable scout and trailer. He was also one of the Indians who went over the Custer battlefield

with General Miles and Mrs. Colonel Samuel D. Sturgis, when the latter was trying to identify the remains of her boy, Second Lieutenant James G. Sturgis, Seventh Cavalry, killed with Custer, and the former was receiving from some of the Indian participants in that slaughter an exact account of the whole affair, from the initial foolhardy attack of General Custer until his last stand at the end of the historic "hog-back."



Scout Jackson, Half-Breed Indian, Who Killed "Lame Deer," Renegade Sioux Indian Chief, at the Battle of Lame Deer Creek, Montana, May, 1877.

mine workers in a district that is idle, for just and sufficient reasons, order a suspension in any other district or districts that would in any way impede the settlement of the district affected. Provided, that such action would conserve to the best interest of the United Mine Workers of America.

This brief review of the Constitution of the United Mine Workers is sufficient to show that, instead of being a secret organization, its very basis is publicity. The power given to the National officers in the

last section quoted, to order a district strike without consulting the mine workers in the district, might easily be abused by a hot-headed board, but the opinion of The Outlook is that John Mitchell, at least, has shown himself to be a man of marked ability, integrity, human sympathy, and breadth of view—an opinion confirmed by an article on the Coal Strike contributed by him to "McClure's Magazine" for December.

Outlook - Dec. 13, 1902

Settlement of the Standing Rock Indian Case

Staff Correspondence

ON the 29th of last March The Outlook published over my signature an article entitled "Have Reservation Indians Any Vested Rights?" In that article I attempted to show that Mr. Jones, the Indian Commissioner, and Mr. Bingenheimer, the Indian Agent on the Standing Rock Reservation in South Dakota, were about to commit an act of great injustice by forcing the Standing Rock Sioux to give up more than half of their reservation to cattlemen for grazing purposes, and that such action on the part of the Indian Office was not only unjust, but in flagrant violation of law. The charges which I made were, first, that the Indians had been illegally coerced into an agreement to lease a part of their "unoccupied lands;" second, that the Indian Commissioner had thereupon leased to two cattlemen named Lemmon and Walker more than half of the reservation, including hundreds of thousands of acres that were actually *occupied* by the Indians and were needed by them for their own herds; and, third, that, after forcing the Indians to consent to a lease of certain specified lands upon certain specified terms, the Indian Office wholly disregarded the conditions of the agreement, and, in the case of the Walker lease, turned over to a cattleman about half a million acres of land that the Indians never consented to lease upon any terms whatever. I pointed out, furthermore, the facts that a confirmation of the Walker lease would practically ruin the Sioux in the central part of the reservation by depriving them of their best pasturage, and that the course of the

Indian Office in the whole matter was not only ill-advised but unjust and illegal.

On the 3d of April Senator O. H. Platt, of Connecticut, wrote a letter to the editor-in-chief of The Outlook (subsequently published in The Outlook) in which, referring to my article, he said: "I regret to say that I do not remember to have ever seen, within the same space, so much of statement and insinuation calculated to give an entirely erroneous impression as to the facts as in that article." In April the Indian Commissioner himself made a reply to my charges (published in The Outlook of April 29) and defended the action of the Indian Office in the Standing Rock case.

On the 8th of May the President appointed Mr. George Bird Grinnell, of New York (the well-known editor of "Forest and Stream") a special agent to visit the Standing Rock Reservation, investigate the leases, ascertain whether the charges of unfair dealing on the part of the Indian Office were true or not, and submit such recommendations as the case might seem to require. Mr. Grinnell has made a thorough and careful investigation on the ground, and has submitted to the President a report in which he says that, as matters of fact, the Indians *were* coerced by the Indian Commissioner into an agreement to lease their "*unoccupied* lands;" that the Indian Office did thereupon lease to cattlemen a large tract of *occupied* land, in violation of the conditions of the Indians' consent; that such action of the Indian Commissioner was ill-advised and unjust; and that a confirmation of the Walker lease would

affect most injuriously the welfare of the Indians in the central part of the reservation. He therefore recommends that the Lemmon lease be so modified as to exclude all lands occupied by the Indians, or needed by them for pasturage, and that the Walker lease be "wholly rejected." The President has approved Mr. Grinnell's report; and, in accordance with the latter's recommendation, the Lemmon lease has been so modified as to satisfy the Indians and safeguard their interests, while the Walker lease, by Executive order, has been canceled altogether.

The position taken by The Outlook in this case has thus been sustained in every particular, and the publicity given in its columns to the facts has helped to prevent a great wrong, and to protect the Standing Rock Sioux from the consequences of ill-advised and injudicious action on the part of the Indian Commissioner.

As Mr. Grinnell's report will not be given to the press, I have made this brief statement in order that Outlook readers may know what finally happened in the Standing Rock case.

GEORGE KENNAN.

Washington, D. C., December 6.

Correspondence

The Views of Friends

To the Editors of The Outlook:

Would you permit a Friend to correct what appears to be a misapprehension as to the views of Friends in the article "Religious Life in America," in The Outlook for September 13? Friends "as a body" neither accept nor reject the conclusions of the higher criticism of the Bible, since they have no formal creed to be affected by them. As individuals, Friends have accepted those conclusions with great unanimity, and generally consider them a great assistance to better understanding of the Bible. I think also that there is no tendency among Friends to put the Bible in the place of those influences which are the origin of what is good in the Bible and in all other useful books, the tendency being very decidedly the other way.

H. M. H.

Is it Socialism?

To the Editors of The Outlook:

The idea has been suggested that the Government take control of the coal-mines. This suggestion brings forth a storm of criticism, and we hear the cry of "Socialism." No one, I think, looks upon England as a Socialistic country, yet in one of her colonies, New Zealand, the Government owns not only coal-mines, but the railroads and telegraph lines, also

runs an insurance business for the benefit of its citizens. If this be not Socialism in one country, why should it be in another? Neither coal nor iron nor oil can be made by the art of man; they are put into the earth by the Creator: why should the supply of these necessities be controlled by a few?

E. P. B.

Danville, Va.

"The Supernatural"

To the Editors of The Outlook:

I was greatly interested in your recent editorial on the "Supernatural," because that very word, with a number of others, has seemed to me to be grossly abused, and to work, as you well say, "intellectual confusion." It seems to me that if we are true to etymology the word never had any right to be. And I cannot see how the word does anything other than give the content of a far-away God and a Christ essentially different from what the Father designed us to be—which I do not believe. After all, is it not true that the supernatural is simply the natural for those who are spiritually perfect? This does not alter the fact that there are spiritual phenomena which we shall never in this world, perhaps, thoroughly understand; but it does say that God works according to his own nature, from the soil to the soul, and all things are therefore not other than natural.

A. C. D.

Contribs. from the Mus. of Anthropol. of the Univ. of Michigan No. 2, 1932. 35 pp.; 2 maps, 1 colored.)

Michigan is to be congratulated on having joined Ohio and New York in a detailed record of its aboriginal sites, and to have had this undertaking entrusted to a veteran like Hinsdale. The large folio Atlas reviews trails, waterways and portages, mounds and earthworks, villages and campsites, burial grounds and garden beds, and mining, as well as noting the archaeological features of separate counties. The smaller work reviews the distribution of the aboriginal population with reference to environment, sources of food, and concentration. It makes clear that the density of population was almost directly proportional to the amount of maize grown in Michigan today by Caucasians. A secondary center lay along the two great inter-lake straits in the north. The northern copper-bearing shores were of course frequently visited, but little inhabited. The data assembled could have been accumulated only through years of labor. They are presented at once compactly and painstakingly, and so far as an outsider can judge appear accurate. If any fault is to be found with the presentation it is on the score of the arrangement of data on the basis of counties. This is, of course, as a rule most convenient for the local citizen on whose cooperation the building up of a survey like this necessarily depends; though the outsider would naturally prefer a classification in terms of drainage or other natural areas. This, however, is a venial and perhaps debatable point in a piece of work of which the University of Michigan and the state may well be proud, and for which archaeologists elsewhere will be grateful.

A. L. KROEBER

Sitting Bull; Champion of the Sioux. A Biography. STANLEY VESTAL. (350 pp., index. \$3.50. Houghton Mifflin Company, Boston, 1932.)

Dr. William Campbell (Stanley Vestal) has produced a very able and conscientious biography of the great Sioux chief. The book makes the ethnologist realize how much of the "subtle escapable" in a culture can be captured in biographies of its representative men. The author's enthusiasm for his Indian hero, however, has blinded him to certain historical and ethnographical facts.

From the viewpoint of history, for instance, the writer has over-emphasized the part played by the Hunkpapa and Sitting Bull in the westward movement. This expansion was concomitant with a general westward push on the part of the Teton which had its inception about 1785, when these tribes, after crossing the Missouri, acquired horses. The movement was accelerated from 1850 on by the increasing diminution of the buffalo herds, suffered by all the Teton tribes, of which the Hunkpapa was but a small one. Again, the writer refers to the activities of Red Cloud's war of 1866 and '67 as "skirmishes," saying that Red Cloud's power was spent, in that he was about to sign a treaty. This very war of the Oglala Teton chief caused the United States, in the treaty of 1868, to comply with all his stipulations. It is the only treaty on record in which our government acceded to every demand

made by the enemy. Also, in his enthusiasm for Sitting Bull, the author does scant justice to the names of many fine and able Teton leaders who deserve much credit for the guidance of their people in a period of great stress—men who, unlike the Hunkpapa chief, foresaw the inevitable and counseled accordingly.

To the ethnologist much of the value of the book has been lost by not throwing Sitting Bull more clearly against the background of administrative patterns in his own culture; most especially, since he is a splendid example of the Great Man in a Crisis. According to the author's own data Sitting Bull evidently re-spun certain Sioux patterns to meet his own uses. This is not made clear owing to the author's confusion about the political organization of the Hunkpapa. He greatly over-emphasizes the power of the chieftaincy, and is mistaken in thinking that there were both war and civil chiefs. He does not mention at all the true seat of government in the camp circle, the wakitcunsa, nor Sitting Bull's relation to these men, and how it differed from that of other chiefs. The true nature of the akitcita or camp police is not definitely stated, nor is the relation of that body to the akitcita societies clearly defined. This is important, not only for the understanding of the early tribal positions held by Sitting Bull, but also for a clear conception of that corps, "Sitting Bull's Soldiers."

To one unfamiliar with Teton-Sioux ethnography some of the writer's descriptions and statements would be misleading. For instance, he almost apologizes for Sitting Bull's lack of wealth. This is unnecessary since a good chief was expected to be the poorest of his people, a sign that he had given away everything in their interests. In this connection it should be mentioned that Vestal failed sufficiently to emphasize the strong competition in the giving away of property. This, too, had its counts for honor and was second only to the war count. Both were important for tribal leadership, and the writer himself mentions great chiefs who had few or no war counts. The Sioux had other prime values in life besides the martial.

Again, Mr. Vestal says that the chief had a good singing voice, describing it as "deep, resonant, melodious," whereas a good Sioux singing voice is supposed to be shrill, and clear. The writer accidentally gave the criteria for our own vocal music. He mentions that Sitting Bull's family had always taken care never to thwart him or break his spirit. This was common practise with all Sioux parents. No other occurred to them. These may be trivial points, but they prevent a satisfactory analysis of the motivations of a figure educated in an alien culture.

Biographies of this kind should be encouraged, and as time goes on they will contribute much to ethnology. The book was especially interesting to this reviewer since he had just been working among the few remaining families of Sitting Bull's group at Wood Mountain, Saskatchewan.

H. SCUDDER MEKEEL

Die Verwandtschaftsorganisation der Urwaldstämme Südamerikas. PAUL KIRCHHOFF.
(*Zeitschrift für Ethnologie*, 63: 85-193, 1931.)

With this, his first, publication Dr. Kirchhoff at once takes rank among the foremost living students of social organization. Limiting himself to the horticultural



Sign Talk

BY EL COMANCHO

Will be glad to hear from you if you like this department, and glad to have your kicks if you don't.—El Comancho.

Bull Killer and the Red Gods

By W.S. Phillips

"IT IS the words of Te-han-he-ya-tah At-ku-ku, our far-back fathers, that I say to you; as my father's father learned of these things from his father's father, and so for manytimes the lifetime of one man, back toward the first-day-of-the-world and then on back down to us, I tell you the things that a La-kotah tell their sons, for I am an old man and my people are going to the Sand Hills with every snow-time.

"Very soon the Sioux will be gone—all gone—A-a-a-ee, Hiyah ta-ku-dan shni, none left at all, to tell you of these things, my Sits-beside-me-brother, so it is well that we talk here, now, about Wo-nah-be Tah-ku—the Things-of-mystery, for truly are they Pa-zhu-tah tonka, very strong medicine. It is as I say."

My old friend, Ta-tan-K'b-doka Wi-cak-te, Bull Killer, one-time warrior of the great Sioux nation, sat with me in the warm sunshine on a hillside facing Skull Creek, in Wyoming.

Not more than half an hour before we had both been bogged down in the treacherous quicksands of that narrow, insignificant stream—bogged so badly, too, that it had looked, for endless minutes, as tho one or both of us would sink down in the shifting stuff and never come up; for more minutes, after we had managed to reach a fairly safe footing, our horses had fought the sand for a chance to climb out on solid ground, and we had helped them as best we could.

I had heard Bull Killer make a vow to the Sun while he fought the sand; he had promised to make a Sacrifice if we were permitted to get out with our lives; such had been his promise to Wah-kan Tonka Wan-zhi, The Great-Above-One, and it was a prayer and a promise in one, for the Indian does not call on his Gods for help nor make a promise of sacrifice to them unless he is ready to make good his word, be very sure of that, brother; nor does he call at all unless there be great stress and likely great agony of mind also.

So it had been in our case, for we were caught in bottomless sand, as unstable as slushy snow almost, and we had fought to keep from being engulfed as only those who traveled the old wide-open plains knew how to fight this terror of the half dry, sand-bedded streams that wandered across the sun-baked land.

And we had won; tired, dripping sweat and aching from the strain, our horses stood quivering and waiting for their nerves to calm down a bit while we two, Bull Killer and I, threw ourselves flat on the short buffalo grass of the hillside and rested likewise, for our muscles still ached with the strain of the fight.

Bull Killer had kept his promise to the

Sun for he had immediately taken his rifle, in its beautiful beaded buckskin case, and hung it on the limb of a thorny buffalo berry bush at the creek-side, reciting as he did so, a chant of thanks to the Above-one for having taken pity on us and thus allowed us to get out of that sand, together with our horses and goods.

Nor had Bull Killer waited for breath or hesitated about giving his best cherished possession—which I happened to know that rifle was because of the pride he took in it and the value he placed upon it, for I had ridden with him for many days and knew what was in his heart.

A white man can easily forget his promise if it be to his advantage to do so, and never is he in any great hurry nor does he inconvenience himself to any great extent in keeping faith with his own God.

But my Indian friend, Bull Killer, was of the stuff that Indians are made, so he had immediately made good his vow by hanging his fine rifle on the bush down by the creek bank as a Sacrifice to the Above-One—a thank-offering for being allowed to live.

Furthermore he had taken out his stone pipe, filled it with the sacred mixture of killikinnick, sweetgrass and sweet pine, and he had ceremoniously smoked to the Four-directions-of-the-world, to the Sun and to Our-mother-the-earth, and then had passed the pipe on to me and I had solemnly done likewise for I well knew that this ceremony had to do with the religious mysticism that my red friend believed in as he did in the happiness awaiting him in the Sand-hills—the heaven of his people—when it should be time for him to pass on over the Long Trail.

The sunshine was warm and soothing to tired nerves; the smell of sage made the air clean and good; the edge of the world and the rim of the sky were away—away—so far away that no man's eye could tell where one began and the other ended in the purple haze.

Overhead a buzzard circles, hanging on tireless wings against the blue, just waiting—waiting—like patience itself.

Miles to the southeast the great dome of Inyan Kara, home of the Stone God, bulked large against the sky, and all about on every hand the square-bluffed Bad-land Buttes rose up out of the sage plains—a desolate enough landscape to the uninitiated, but to us, to Bull Killer and to me, they meant our country, the land-we-live-in and we love it as such.

"There are many mystery-things which my people know about but do not understand," said Bull Killer, "for it is only those of the great medicine clan who can see what is hidden from the eyes of men because the medicine men alone can talk with the Gods.

"Always must a man remember that he

is small, that the Gods have great power and that they do not care whether any man lives or dies; they can help him or let him die as they choose, and it is the same.

"Only by having strong medicine can a man get them to help him, and even then must he make his prayers in the one just-so way or the powerful spirits will not listen; it is as I say; my fathers have said it was so back to the first man.

"One must not forget that the Sun, An-pe-tu-wi—All-powerful-one—is the most powerful One next to Wah-kan Tonka Wan-zhi, the great Above-One, for without the Sun no man could live—no animal could live; the grass would die; Tah-tan-ka, the Buffalo, would die and so would the world cease to be but for the pity of the Sun.

"Therefore must one give his Sacrifice to the Sun and ask him to have pity as my people all do.

"If one eats his meat, his berries, his In-the-earth growing-things then must he also give some to the Gods and ask them to share his meat with him that they be not hungry, for no man should fill his belly if his neighbor is hungry—A-a-a-ee!

"So therefore do my people give—some to the Sun, each man as he eats, and as he does so, he asks the Sun to have pity and to warm the world against the magic of Way-zee-yah-tah, the Maker of Cold, who lives in a magic lodge far to the north, where he sits by the Never-moves-star, Way-zee-yah-tah Wee-can-chpee, and blows his breath, I-cam-nah ton-ka, the Blizzard, down on the world to kill men with the mighty cold.

"One must have strong medicine in such matters and he must do the just-so way of the Far-back Fathers if he is to live—is it not so?"

I agreed with him, for I knew that these things he was telling me about were matters of religion with him and to be as solemnly observed as any church rite of white man.

"Now this matter of the quicksand, Wee-yah-kah Ach-dee-ach-dee-dan, and our sinking down—that, my Sits-beside-me-brother, was a matter of Evil that was done by the Under-the-water creatures who wait in the beneath-places for a chance to pull one down into the deep caves that are in the Middle-place of the world.

"Our medicine was not strong enough when we came here to cross this river, for we had been careless; we had not prayed to the Gods in the proper way; we had not watched ourselves and we had forgotten to ask the river Gods to take pity on us and let us pass on our way—a-a-a-ee! It is as I say!

"Always will evil medicine work harm to the man who forgets or thinks himself as great as the Gods, for every man is small and his power is very weak without the help of the magic ones.

"The ancient ones, E-han-nah Wee-chash

tah, those Long-ago Fathers, talked with all the animals, Wama-kash-kan, and with all the birds, Zit-kal-la, with the ghosts, Wah-nah-gee, with the giants, Wee-chash-tah tonka Wan-ska, with the spirit ones, Wo-nee-yah Wee chash-tah, and with all the medicine things, Pah-zhu-tah tah-ku, so they learned very many things in the way of powerful magic that one may use to help him thru life.

"Today only a few men know how to use the great medicine things; only those of the medicine clan, Pah-zhu-tah Wee-chash-tah, the medicine men, know the songs, the dances, the chants and the just-so things to be done to make strong medicine such as are in the great beaver-medicine bundle that you saw hanging in the sun-lodge of Fast Horse Runner, the medicine man, at the Sun-dance in Moon-that-young-birds-fly.

"Not every man can be a medicine man, as you know; only such as have been touched by the Gods have the proper power.

"Without the medicine power all songs and all dances are useless—unless one gets the power from his dreams as one does when he gets his own medicine songs from the ancient spirit people.

"When one has a dream and talks to the medicine spirits of course he gets a great power and almost always a good medicine song to go with the power so that he can get something to carry in his medicine bag to help him if he needs help.

"Now that dream that you had that night last summer; that one where Mato-chotah, the grizzly bear, came and talked to you; that, my friend, was a very strong medicine dream; you should follow exactly the things Mato-chotah told you to do for it will be of great help to you many times; you should remember the song that Mato-chotah sung and the dance that he danced, for those are the things that will bring help from the great spirit Grizzly when you need help the most; you should remember the just-so way to do things and the just-so things to do that the spirit bear told you about in your dream—and you should do these things in the just-so way and no other when your heart-is-on-the-ground and you need help, as in this matter of the quicksand we have just escaped, thanks to my medicine and the sacrifice I promised to give to the Sun.

"You saw how quickly my medicine brought help to us today; you heard me sing my medicine song.

"My friend, my heart is good toward you and I sit in the ashes and cover my head with my blanket, for I am afraid that the Unseen-Ones may come and do harm because you do not do as the great spirit Grizzly Bear told you to do in the dream where he came to you; my heart is afraid for you.

"Think, my Sits-beside-me-brother, think hard; can you remember the just-so song that Mato-chotah sang to you?"

The half-forgotten lilt of an Indian song ran in my head—a song that, strangely enough, I had heard sung by a ghostly bear in a dream, after, out of curiosity, I had followed out religiously a preparatory ceremonial of three days' duration precisely as proscribed by Bull Killer after he had consulted Fast Horse Runner, the most powerful medicine man among his people.

It had been a foolish proceeding to me, a lot of nonsense and mummery, all as meaningless, apparently, as child play, but I had gone thru it, partly out of curiosity, partly because I did not want to offend my friend.

On the third night I had gone to a hill-top all alone, and there, under the stars, I had sat down on my blanket to wait alone, as I had been told to do.

I do not know when I ceased to be wide awake; I do not know when I went to sleep—if I did go to sleep; I do not know whether the dream that came was a dream, or a vision, or what not. I only know that I dreamed, or that a vision came, and that I

saw, plainly, a ghostly Grizzly Bear so high when he stood up that he overtopped the peak of Inyan Kara against which he swayed like a bear-shape in thin blue smoke, a mile high!

I know that I watched this ghost-bear go thru the steps of a slow Indian dance just as I had seen Indians do many times—only this dance had some steps of its own which the dancer was at pains to show me very carefully and he talked to me in Sioux—as he danced.

I know that it was all plain and, at the time, seemed perfectly natural and to be expected and that I have never, even to this day, forgotten the exact details of that strange ceremonial—for it was a ceremonial of great significance in the eyes of my friend, Bull Killer, who warned me not to tell, even to him, the details of the dream, but to tell him the substance only, when I began to tell him about my experience the next morning in camp.

I was told by Bull Killer that I must never divulge exactly what the spirit bear had said or done except in the broadest way; I must never teach anyone the words and tune of the song which the spirit bear had sung; I must keep my dream details secret and when I was in distress of any kind I was to call on the spirit bear for aid, for, by appearing to me in my dream and talking to me and giving me his song, the spirit Grizzly Bear had bound himself to be my medicine bear, my particular, personal guardian spirit such as every Indian possesses and believes in as he does in the Sun.

This, according to Bull Killer, placed the "medicine" (which mean the supernatural power) of that great spirit bear at my beck

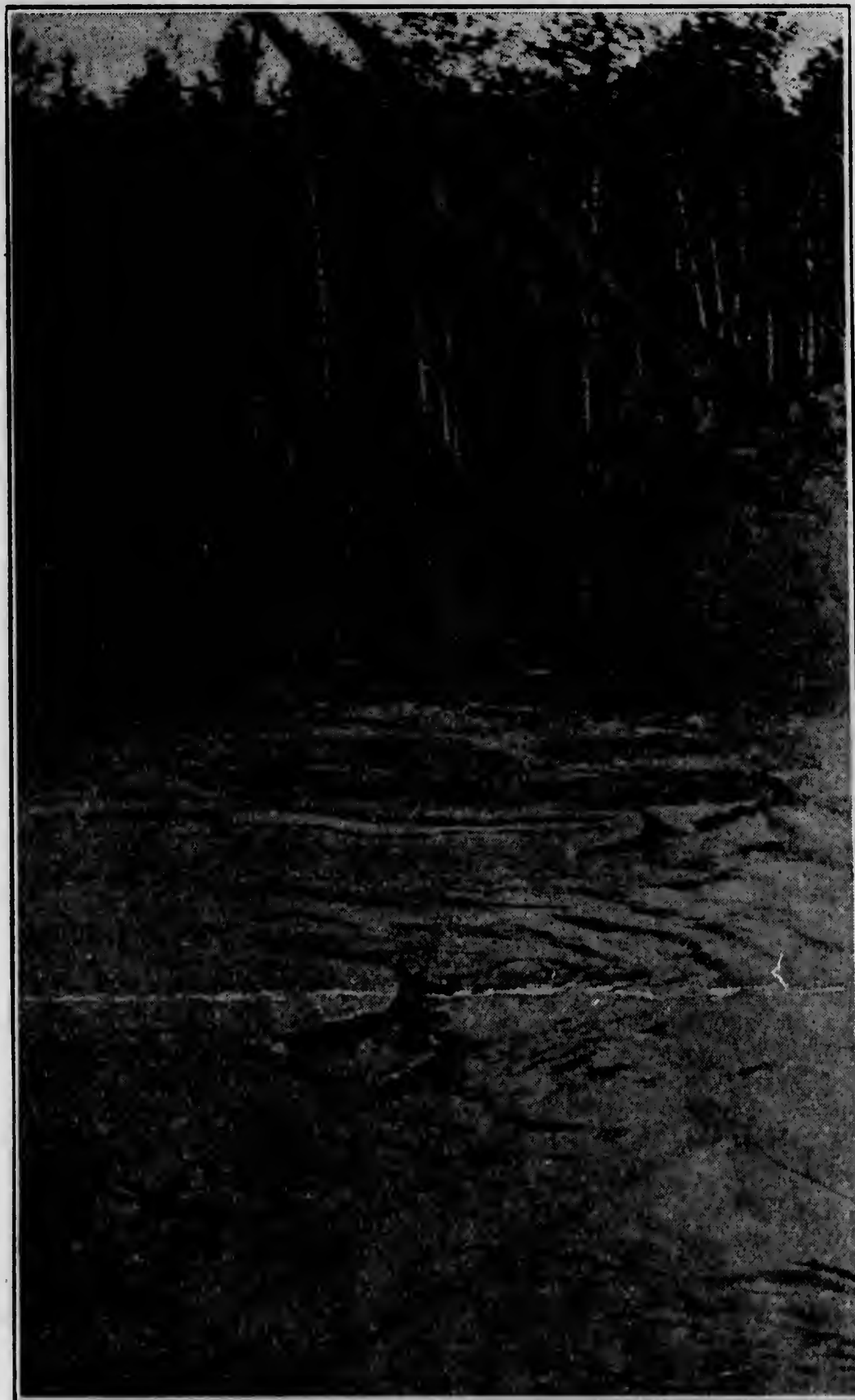
and call from then on so long as I should live—all I had to do was to carry with me some part of an ordinary, every-day grizzly bear which I must procure without injuring the owner; nor must I ever, so long as I should live, kill or destroy or injure any living grizzly bear, for if I did so my helper, Mato-chotah, would desert me.

Perhaps you remember me telling you in a former article about meeting three grown grizzlies on a narrow trail in what is now Glacier Park in the Northern Rockies, and how they went off beside the trail and watched me pass, making no effort to harm me or even to make any hostile signs? Perhaps you have noticed the grizzly bear claw that is in my pocket, or at least never far away from me? Perhaps you have also noticed the string of the same kind of claws that I wear as part of my Sioux ceremonial costume? And the other string that fronts the fine war bonnet that High Hawk made and gave to me?

Sitting here in the sunshine of the hill-side with Bull Killer that day, I heard again the lilt and words of the spirit bear's song—"Oh ya-te-wan—washtee kah! Wana-pe-yah Wah-kah-gee l-o-e-e——!!"

There is more, much more, to it and I have sung it many times in strange places since that day to accompany the slow step of my medicine bear dance.

Two years ago I was suddenly taken ill and I am slowly struggling back toward health even as I write these lines—and I sing my medicine song very often these days; perhaps the Sun shines brighter; perhaps the world is more worth-while because of the help sent me by Mato-chotah—who knows!



OARIBOU SWIMMING TANANA RIVER, ALASKA. COMPTS. GOV. T. H. RIGGS.

her own remorseful cry, "I didn't know—I didn't understand! Oh, if he had died it would have killed me!"

The father stood aloof. For him there was no relief in tears, but he seemed to derive some satisfaction from making futile dives toward his wife, who was almost submerged in the embrace of her friend.

Presently the doctor came in; the afterglow of relieved tension still shone from his face.

"You have much to be thankful for, little woman," he said, laying his hand on the girl's shoulder. "This is the day of resurrection, indeed, and one you will never forget. Your boy's life has been saved largely through the help of your good neighbor. Mrs. Wilson did

exactly the right thing. No one but a doctor could have done more. If the mustard bath had not been given promptly, I doubt if your child could have pulled through."

The young mother sobbed convulsively, and clung the closer to her rescuer. But Mrs. Wilson continued to revel in remorse. "To think of my takin' on so about missin' the Easter service," she wailed, "and callin' other folks selfish! Youth may have its follies, but age has its sins; I ought to know."

The doctor smiled his consoling smile, that calmed her racked soul like the benediction after a sermon, as he said quietly, "I rather think, Mrs. Wilson, that instead of hearing an Easter service you have been doing one."

April 9, 1903.



FORTY years a trader on the upper Missouri—such in brief is the biography of Alex Kelley, a small, blue-eyed Pennsylvania Dutchman of a soft voice, mild manners, and much natural kindness.

At Fort Y Agency, after the early closing of his store, we often sat upon his counters, propped against bales of blankets, while our talk ran back over the events of the long term of years each of us had spent on the prairies.

Although our lives had been so different, we had much to remember in common, for together we had seen that wondrous transformation: the passing of the Northwest wilderness. Kelley's long service as a trader—it ran back to 1860—had fitted him with a vast fund of frontier reminiscence, and his business had made of him a good talker.

When I asked him to tell me the most trying experience of his life, he reflected in silence for a long time before he spoke.

"You remember the winter of 1862-7, of course. Well, I guess it was then I had about as tough a time as I've seen. My store was at Falling Pine Creek, and Louis St. Pierre was my clerk. We had our snow, four feet of it, in December, and the worst blizzard I've ever seen about the twentieth.

"The Missouri valley up there, two to three hundred feet deep, was nigh drifted up to a level. The prairie to west and north was burned as bare as a skinned wolf, and so we got pretty much all the snow that fell between us and the Patched Skin Buttes.

"It was a fearful time for the Indians. The villages above and below us were drifted under, and there was much suffering, and some died from cold and starvation. The 'four days' blizzard,' as we've remembered it up here, was a hurricane of snow that piled out drifts into the valley two hundred feet in depth.

"Strikes-the-Ree's village, three miles from us, was buried in a night. It was about mid-forenoon on the third day that three of his Indians stumbled in at our door. These fellows were in a pitiful condition; their hands and feet were frozen, and they were so benumbed with cold they couldn't open their mouths at first. When one could speak, Louis got out of him what was the matter. They had pitched their teepees under the high bluff of a coulee, and a snowslide had dropped on them about sunrise that morning.

"Their teepees were smashed and buried beyond recovery, and their people had not all got out of the drift when these three had come on to ask for help and food. There had been nothing to eat in their camp for two days; the most of their hunters had gone out after the buffaloes four days before, and of course were snowed in somewhere.

"One old man and seventeen women and children were out there in that awful storm, with no shelter but such clothing as they had on and the drifts, and our thermometer registered thirty degrees below! Yes, and nothing could be seen outside ten steps away!

"Well, Louis and I saw that the rescuing must be done by us, if it was to be done at all. The Indians who had come in were too nearly used up to face the storm that day, and it was four miles or more down to the lower village.

"We hurried on felt boots, snow packs, rat-skin caps and fur coats, while I cast about in my mind what was best to carry in the way of food. Louis and I had promised a Christmas dinner to the LeBeau boys, whose trade was fifty miles above, and who had promised to bring a venison or a fat antelope. Among other eatables we'd ordered from Yankton some choice bacon, loaf sugar, coffee and Cayenne pepper.

"I put a can of the pepper into my pocket; then Louis and I filled our other pockets with

loaf sugar. Each carrying a good strip of bacon in a sack, we set out, leaving the half-frozen Indians to help themselves in the store.

"The wind blew from the northwest, and in the smother we were compelled to fight our way along the east and most exposed bank of the river. We went more by feeling than by sight, and if Louis hadn't been half-Indian and a guide by instinct, we should soon have been in need of rescue ourselves. As it was, we crawled a good bit of the time.

"More than once in trying to walk I was picked off my feet, and thrown against the frozen earth of the bank with a whack that would have broken my bones but for my heavy clothing. Louis led the way to a point of bluff opposite Strikes-the-Ree's village, and then we crawled on hands and knees across a half-mile of rough, wind-swept ice—a slow and mighty cold and tiresome business.

"When we reached the opposite bluffs, mountains of snow were all the landmarks we could find. In spite of Louis' keen sense of locality, we were lost when we had toiled up the heights of those packed drifts. We couldn't keep our feet for a second at their tops. The hard, driven snow cut our faces like knife edges. We couldn't hold them against the wind for five seconds.

"Well, we crawled around on the tops of those snow mountains for half an hour or more. We were discouraged and half-frozen, when the edge of a high drift broke and plunged us into the bottom of a coulee.

"I used to love coasting among the Alleghenies, but I reckon I never took such a slide on my own hook as I got then. It was like dropping off the edge of the moon.

"At the bottom, with our luggage, we were buried many feet deep in soft snow. When we had crawled out we found ourselves at the bottom of a coulee, with a rain of fine snow sifting down upon us. We waded down this ravine until we came to the river ice, and then by a certain cottonwood-tree that we ran against, Louis knew where we were.

"We now went up the coulee, and in a grove of small firs and willows we found our Indians, seventeen of them, still alive, but in a pitiable and perishing condition. They had crawled out from the wrecks of their teepees, fetching such blankets, robes and things as they could burrow in the snow with; and when they got into the outer world, the fine snow of the slide had filled their mole-holes, so that they could go back for nothing else. There wasn't a match in the crowd!

"The women had scooped a large hole in the snow, and they lay huddled together like a parcel of quail. The children were in the center of the heap, and so were the warmest of the lot; but all of them were so nearly dead

that they could with difficulty be made to realize that help, of a sort, was at hand.

"We had to jerk them to their feet and pull and hustle them around, one at a time; and we pounded and whacked some of them in a way that would have caused a flourish of knives and hatchets if they had been much alive. Louis did most of this work while I cut small slices of bacon, and forced one after another to eat. The fact that I had to make the Indians eat shows how nearly dead these people were. Into each slice of bacon I folded a dose of Cayenne pepper that would have warmed a buffalo bull.

"If the spot they lay in had not been sheltered from the wind, we could not have saved one of them. After a half-hour or so the Cayenne pepper and the forced exercise began to show their effect. While the older ones ate bacon and sugar, Louis and I worked with the children.

"We got these fired up with pepper and fed them loaf sugar in a way which must have surprised them a good deal. All in all, too, we fed the crowd red-hot pepper enough to have burned the insides out of common people.

"As the older ones got warmed up—they'd had no food for two days—they wrapped their blankets about the younger, and set to work. They knew what to do now, and while Louis and I were so nearly exhausted and frozen we could hardly keep our feet,—you see we'd spent most of the time indoors for years,—those women went to work.

"There were seven stout Hunkapapa women,—the stoutest of all the tribes of Sioux,—and they'd managed to fetch their hatchets out of their snow-pile. With these and their knives they set to work to make 'travvy' drags to carry their children on, and in the course of an hour, during which I grew so stupid and sleepy I could hardly keep my feet, each woman was harnessed to a set of poles.

"There was one weak old man and eight children,—all small,—and these the women divided among them. They tied all these to their travvy seats with strings they cut from the fringes of buffalo-robies.

"When we started for the river I hardly knew what I was doing. My feet stumbled and dragged. And finally, close to the river I fell full length, and thought I might as well lie there. A woman hauled me to my feet and we set out over the ice, the wind again tearing at us. Here I woke up a little to the fight we had to make, and for a few minutes I battled, with the rest, to keep my feet. Then I fell, and was too weak to rise and try again.

"I thought they would leave me behind, for Louis was nearly as badly off as I, and could do nothing for me. But they didn't. One of the women changed her child to the travvy of another, and took me on.

"What a battle they fought, those Hunkapapa women, with that wind! They clung close together, dragging their travvies, and Louis stumbled after them. Sometimes the wind knocked them off their feet and overturned a travvy or two, but they righted themselves and pulled together again.

"Once, when the ice was slippery, a woman was blown off her feet and rolled over and over. Her travvy turned up edgewise, and the woman and her two bundled babies were blown clear out of sight in a twinkling.

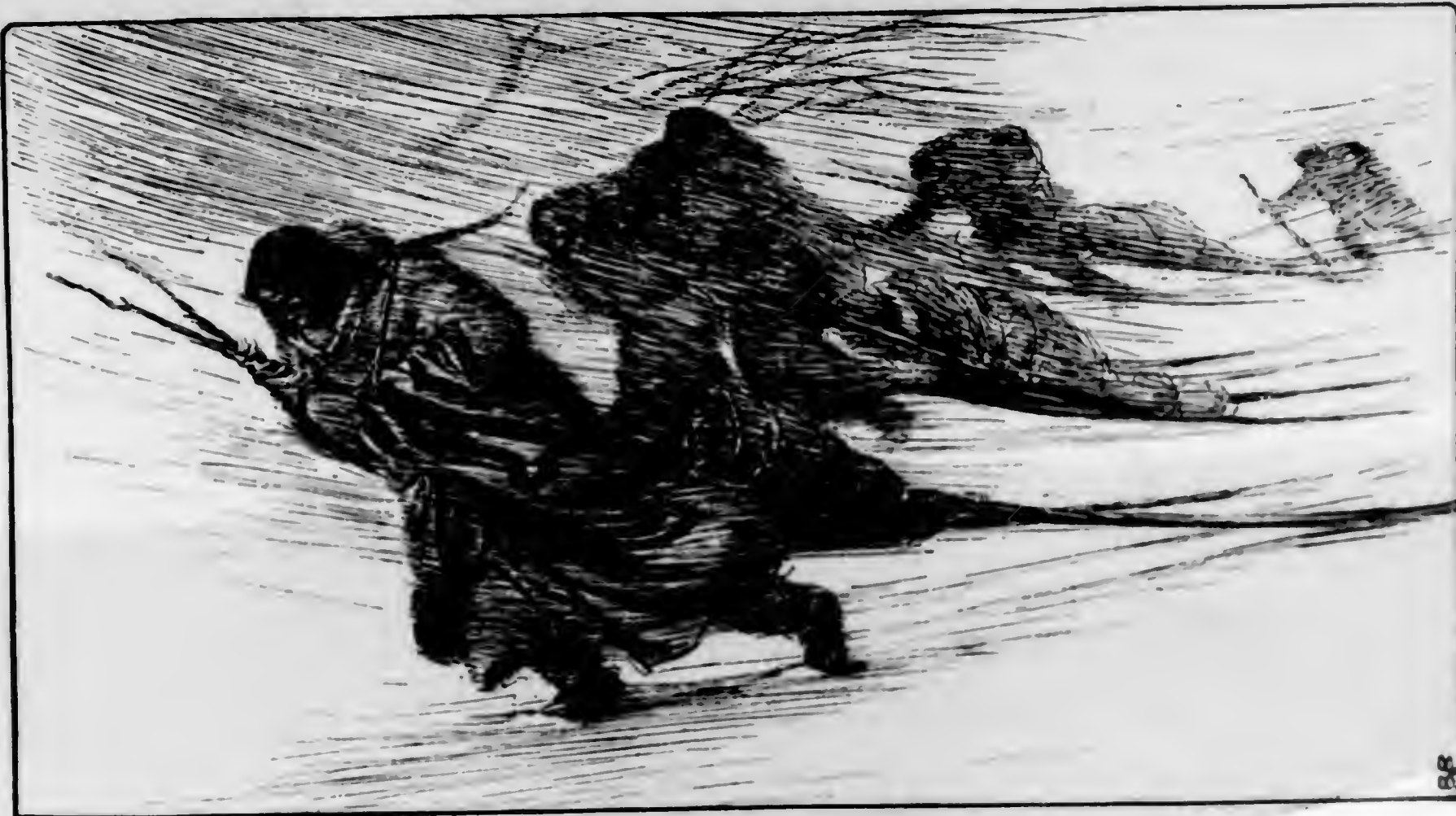
"The others evidently thought she and her children were done for. They stood together, however, and waited, shouting and calling to each other in great excitement. But presently the woman came in sight, leaning low against the wind and pulling at her travvy. That's the last I remember of that journey.

"When I came to I was lying on some blankets in my store. I have but six toes left. There were a lot of small amputations to be done upon us all, and those Hunkapapa women performed every one of them.

"Some six days after the blizzard old Strikes-the-Ree came in with three of his hunters,—one had got lost and was frozen to death,—and they brought the welcome news that they had hung up a 'heap' of buffalo and elk meat over on Grass Lodge Creek, and after a bit the Hunkapapas dug out their teepees.

"Louis and I had nothing left for a Christmas dinner, but we were glad to be alive."

"WHAT A BATTLE THEY FOUGHT, THOSE HUNKAPAPA WOMEN!"



as a presage of "star-eyed science." We are, indeed, far away as yet from the Promised Land, but we have at least reached the summits from which we can discern, more clearly than Erskine, that "the principles of the Law of Evidence are founded in the philosophy of nature, in the charities of religion, in the truths of history, and in the experiences of common life;" and hence it is that history, under the domain of the Comparative Method as projected along the lines of a continuous evolution, is passing from a Philosophy teaching by example into a Science teaching by verified principles; from a Philosophy teaching by Analogies into a Science teaching by Homologies.

KANSU: A SIOUX GAME.—This is a very ancient game of the Sioux Indians, played mostly by elderly women, although young women and men of all ages play it also.

Kansu is an abbreviation of kanta su, which means "plum seed." They drop the *ta* and call the game kansu because it is played with plum seeds. It is used for gambling and amusement, and is more like our dice than any other of our games. When playing, the seeds are thrown up in a basket or bowl, and the markings on the seeds that are up or down decide the throw.

The seeds used are those of the wild plum of the Dakotas and indigenous throughout the northwest region of the United States generally. They are seven in number. On one side of all they are perfectly plain and of the natural color, except some fine marks on four to distinguish them when the burnt sides are down, but on the reverse side of all there are burnt markings. These markings are made by a piece of hot iron, such as a nail, the blade of a knife, or a piece of hoop iron. Before the natives had iron they used a hot stone. Six of the seeds are in pairs of three different kinds, and one only is of a different marking from all the others. One pair is scorched entirely on one side; another pair has an unburnt line about two millimeters wide traversing their longitudinal convexity (the remainder of their surfaces on that side being scorched); the remaining pair have one-half of one side burnt longitudinally, the other half of the same side unburnt, but traversed by three small burnt lines equidistant, about one millimeter wide, running across their short axes. The remaining and only single seed has an hour-glass figure burnt on one side, the contraction in the figure corresponding to the long diameter of the seed. They are all of the same size, about sixteen millimeters long, twelve wide, and seven

thick, and are oval, having the outlines and convexity on each side of a diminutive turtle shell. When the Sioux first obtained our ordinary playing cards they gave to them, as well as to the game, the name kansu, because they were used by the whites and themselves for the same purposes as their original kansu.

The men do not use the seeds or the original kansu now, but they substitute our cards. Their women, however, do use the game at the present time. When the ration ticket was issued to them they gave to it the name of kansu, because it was a card; so also to a postal card, business card, or anything of the description of a card or ticket; a railroad, street-car, milk, store, or circus ticket would all be called kansu; so that the evolution of this term as applied to a ticket is a little interesting.

The description of the game kansu, as related by the Sioux, is as follows: Any number of persons may play, and they call the game kansu kute, which literally means "to shoot the seeds." When two persons play, or four that are partners, only six of the seeds are used, the hour-glass or king kansu being eliminated. The king is used when a number over two are playing and each one for himself. The three-line seeds are called "sixes;" the one-line, "fours;" those that are all black, "tens." When two play for a wager they each put 16 small sticks, stones, corn, peas, or what not into a common pile between them, making in all 32. The play begins by putting the seeds into a small bowl or basket and giving it a quick upward motion, which changes the position of the seeds, then letting them fall back into the receptacle, care being taken not to let any one fall out. The markings that are up decide the throw, precisely on the principle of our dice. As they count they take from the pile of 32 what they make, and when the pile is exhausted the one having the greatest number wins the game. If all the white sides are up, the throw counts 16. The 2 "tens" up and 4 whites count 16. Two pairs up count 6, and the player takes another throw. Two "sixes" down count 4. If both "tens" are down, either side, symmetrically, it counts 10. If all burnt sides are up, it is 16. If both "fours" are down, it is 6. If two pairs are up, it counts 2. One pair up does not count unless all the others are down. When more than two play, and each for himself, the "king" is introduced. If the king is up and all the others down, the count is 16. If they are all up, the count is the same. If two pairs are up, the count is 6. If the king is down and the remainder up, the count is 16.

Z. T. DANIEL.

This story of the mark found by an unaimed arrow is almost paralleled by another occurrence which took place among the Sioux, perhaps a little later.

The Sioux had been chasing buffalo north of the Platte River, and now all about over the prairie were lying dead buffalo that had been shot with arrows. Some of them were being skinned by their owners and others the owners had not yet found. Each man, when he came to a buffalo, looked at the arrow which remained in it to see whether it belonged to him or not, for each man's arrow bore his own private mark.

Among the Sioux was a man who for some reason had not been successful in killing buffalo. He came to a fat cow lying on the prairie, and seeing no one near he determined to steal it. He dismounted and drew out the arrow which had killed the cow, and not knowing how else to get rid of the arrow he put it on the string of his bow and turned around and shot it in the air over his left shoulder, supposing that it would fly off over the prairie and be lost.

SEPT. 19, 1908.]

FOREST AND STREAM.

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He took one of his own arrows from his quiver and thrust it into the wound in the cow, so that it became bloody on the head and shaft. Then he set to work to skin the buffalo.

As it happened, another Sioux was skinning a buffalo just over the next little hill, and when the arrow shot by the first Sioux came down from above, it pierced him over the shoulder blade, being stopped by the bone, and so not inflicting a bad wound.

The man who had been shot called out to those near him, and presently all the Indians began to run toward him, thinking that some enemy had shot him. Among those who ran up was the man who owned the arrow that had hit the wounded man, and when it was pulled from the wound and held up, the owner said, "Why, that is my arrow." Then the wounded man was angry at the owner of the arrow and wanted to shoot him, and for a little while there was a prospect of a fight.

At length, however, the owner of the arrow

explained that he had shot it into a buffalo and the blood on the shaft showed that this was true, for only the point of the arrow had entered the wounded man, while the shaft was bloody a long way up, where it had deeply pierced the buffalo.

Then they began to calculate where the arrow must have come from, and going back in the direction from which it had been shot, they found the other Sioux skinning the buffalo that he had stolen. When he was taxed with the shooting he acknowledged it, and at the same time confessed to stealing the meat, but explained that he had not intended to do any harm with the arrow, but had only wanted to lose it, so that his theft of the cow would not be discovered.

The appropriating of a dead buffalo which belonged to another by making away with the arrow, which was the mark of identification, was not infrequent among some tribes of plains Indians. It was done especially to secure the buf-

falo hide, which was the equivalent of money. Of meat there was always a plenty, and if any lodge was short of meat there were always many relatives to whom people in need could go to ask for the food they required.

The Indians used to get rid of the arrows by hiding them in various ways, sometimes by shooting them away into the grass, sometimes by thrusting them down into holes, or if they were close to a stream, by shooting them into the water; at all events, by putting them somewhere where the owner could not find them. They could not put them in their own quivers and use them, because sooner or later the owner or some friend of the owner would be sure to recognize them.

There is an old saying that every bullet has its billet, and these two instances would seem to imply that this is as true of arrows as it is of bullets.

GEO. BIRD GRINNELL.

Ute

1869-1911

C. Hart Merriam
Papers
BANC MSS
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THE SPECTATOR

It was a sunny, dusty day, but there was a good breeze, and the road was full of Indians in wagons and on horseback, all headed for the Sun Dance grounds, three miles away to the southwest. They were a gay crowd, for nearly all of them were decked with bright-colored handkerchiefs and ribbons. "Ask Charlie Lee," said the Spectator's frontier friend, "what the Sun Dance is for, and he will say, 'Ah, just for good time!' and no other Indian interpreter will tell you anything more. But it means important things to all these Indians, or they wouldn't come from far and near and build this circle of trees and this camp and have all this complicated ceremonial. It is a medicine dance—it 'makes medicine.' And it has sun worship in it too. They hold it in these July days, just when the sun is in his strength, and when you see the deadly earnest of the dancing, you will realize that it means business. Look—there's the camp, and that's one of the old medicine poles."

A semicircle of tents lay on the flat meadow in the morning sun. In front of them was another semicircle of green arbors, made of sapling willows, which looked cool as well as highly picturesque. Here and there rose a gaunt, crotched pole thirty or forty feet high, with a formless bunch of brush in the crotch. "There are eagle feathers in the brush, and it is tied there securely," explained the Spectator's companion. "Each medicine pole has been used as the center of a Sun Dance, and then left there as a memorial. Each year a new one is cut from the mountains. Last night the Indian men went up into the hills with songs and chants and chose a medicine pole, and other poles and trees to make an inclosure about it. To-day they will bring these up from where they have been guarded all night beside the stream, and then they will build the circle ready for the dance. Any one can see the dance by paying a quarter admission fee. It didn't use to be so, but now the Indians are willing to sell admission. But, though they may let you in, they will never tell you what any part of the ceremonial

means. You have to guess it out yourself, and unless you are a mind-reader you'll probably guess all wrong. The Indian isn't easy to puzzle out. Funny thing—these Utes, as a rule, have a language the trader can learn and use. But when they talk among themselves, at the time of this dance, for instance, the trader can stand among them and not understand a word of what they are saying. They seem to have a different speech, of which no white interpreter ever gets the meaning. Friendly? Oh, yes, they're friendly enough. It isn't that. They fly the American flag, as you see, on their wickiups."

Sure enough, from some of the tents and arbors the flag was flying. Women sat at the doors finishing beaded moccasins and getting feather bonnets into fine trim. Soon the men, who had been lying asleep inside, came out fully dressed for the opening event of the dance—the sham battle, which was to take place a mile away, down by the nearest watercourse. They were a really gorgeous sight, about two hundred of them, with many chiefs among them. Their faces were painted, they wore brilliant feathers and beads, and their horses were likewise lavishly painted and decorated with fluttering ribbons bound into their manes. Three squaws rode among them, one in a wonderful beaded cape of blue beads sewn in patterns with white ones, and another, an older woman, with a cape made entirely of elks' teeth, which would have excited the cupidity of the whole united order of Elks. In a long, marching, wavering line of color—red, green, blue, and yellow—under the July sun, the procession undulated through the tufted sage-grass to the little river, and joined in tame sham battle about a small wickiup erected for the purpose to guard the poles that had been cut and brought thus far the day before.

Sunset was the hour for the dance. By that time the new pole and its inclosure were finished and ready. The medicine pole formed the center, and from its fork radiated thirteen long poles—the tallest tree stems that could be cut and carried. This wheel of poles, like the rustic roof of a pergola, rested on upright poles set

firmly into the ground, and the rim of the wheel was formed by a wall of young trees—cottonwood, willow, and cedar—planted upright in the earth with their leaves on, making an inclosure of good size. As the sun set, a long procession of Indians, naked to the waist, barefoot, painted white and yellow and bronze, with loin-cloths and skirts of white, or of beads, or Navajo blankets, with their hair braided and hanging on their shoulders with feathers stuck in it, and tootling on queer little whistles made of eagle quills, marched solemnly around the inclosure, and then in at the gate. Then a canvas was stretched across the entrance, and a ticket-man placed there to admit the white audience—quite a few of them. While the Spectator lingered outside, first one and then a dozen of the dancers came out again, wrapped in blankets or in white sheets that covered them from head to foot. With their backs to the sunset they advanced toward an old medicine pole not far off, and fell on their knees, remaining there for some time. Then they marched back into the inclosure, and the Spectator followed to see what happened next.



All around one-half of the circular interior were seats for the audience. The other half was lined with tiny green willow booths, one for each dancer, where he could rest after his exertions. A single Indian was standing by the pole in the center, addressing the others—or the sun—in a chanting speech. An old squaw was aiding him by singing away at the top of her voice, and then the drums came in and completed the noise. After that another chant, much more solemn, was sung to the accompaniment of the little eagle-quill whistles, which sounded like innumerable piping crickets. The Indian who stood by the pole now struck the earth with a fan of feathers, and then touched his bare breast and different parts of his body. "He's making medicine," whispered the Spectator's companion.



The music rose, swayed, and changed. Sometimes it was martial, sometimes mournful, sometimes gay. The dancers had only one step—jumping with both

feet together, first forward, then backward, then forward again, each time a little nearer to the pole. When the pole was reached, the backward hop was made the longest, and the dancer thus gradually retired. It was a step that even a trained white dancer could hardly keep up five minutes, but these Indians never stopped. One after another joined in. The squaws, who sat close by the musicians, each holding a willow branch, took part only by chanting. Sometimes applause broke out, but no dancer appeared to heed it, for the eyes of each were kept firmly fixed on the pole. "Once started, they can neither eat nor drink," the Spectator was told, "and they usually keep at it for three days and nights. When they get too exhausted to stand, they can retire for a while and lie down in their booths. But it is a point of honor to dance every minute they can. Some say they hope to draw strength from the sun for the whole tribe, and to cure the sick. Others say it is to keep the sun from going away, and that it used to be held on the longest day of the year. See that fellow holding the wolfskin out in front of him and touching the pole with it, and then touching the boy? That's 'medicine,' and the boy certainly needs it, for he's far gone in consumption. That image tied up on the pole, just below the crotch, is the Sun God, some people think. But only the Indians know—and they keep their own counsel."



Truly, it might have been Central Africa. The Indians, not content with the heat of the July night, had started a fire, which cast strange shadows upon orchestra, singing women, and dancers. The feathers tied to the fingers of the latter, "to keep the devils away," and the long rags of cloth attached to the medicine pole for the same purpose, fluttered in the night wind. The shrill piping whistles gave an unearthly sound. The painted figures, dripping with sweat, kept up their mad, monotonous jump. But in the middle of it all one dancer jiggled solemnly, with the black cord around his neck holding a large gold cross that shone in the mingled light of the fire and the moon. He wore the symbol ignorantly, but to the Spectator it had a meaning.

APPROPRIATIONS FOR UTE INDIANS.

LETTER

FROM THE

SECRETARY OF THE INTERIOR,

TRANSMITTING

Letter from Commissioner of Indian Affairs with estimates for appropriations for Ute Indians.

JANUARY 13, 1869.—Referred to the Committee on Appropriations and ordered to be printed.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., January 13, 1869.

SIR: I have the honor to transmit herewith a copy of a letter of the 12th instant from the Commissioner of Indian Affairs, together with an estimate of appropriation for fulfilling treaty stipulations with certain bands of Ute Indians, under treaty March 2, 1868, for the fiscal year ending June 30, 1870, to which the attention of Congress is respectfully invited.

I am, sir, very respectfully, your obedient servant,
O. H. BROWNING,
Secretary.

Hon. SCHUYLER COLFAX,
Speaker House of Representatives.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, D. C., January 12, 1869.

SIR: I have the honor to enclose herewith an estimate of appropriations required for fulfilling treaty stipulations with the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians, under treaty of March 2, 1868, (copy herewith enclosed,) for the fiscal year ending June 30, 1870.

As all the items in the estimate, except the two for pay of employés and purchase of iron and steel, are filed by the terms of said treaty, no explanation in regard thereto are deemed necessary to be made.

In relation to the item for pay of employés, I would say that it is understood by this office that only one blacksmith for each agency on the reservation, provided in the 2d article of said treaty, is to be furnished; and as one is already provided, under the treaty of October 7, 1863, with the Tabeguache band, I have embraced in said item pay for

only one blacksmith. No other employés are furnished under the provisions of said treaty of October 7, 1863, consequently an appropriation will be necessary to pay for carpenters, two millers, and two farmers, stipulated to be furnished per articles 4 and 14 of the treaty of March 2, 1868.

It is not considered necessary at the present time to submit an estimate for purposes of education, as provided in the 8th article of the treaty of 1868. No item, therefore, for that object nor for pay of teachers, under the 14th article, is embraced in the estimate.

The amount asked for to purchase iron and steel and the necessary tools for the blacksmith shop, as provided in the 9th article of the treaty of 1868, is the same as that heretofore appropriated for the same objects, under the 10th article, treaty of 1863.

I respectfully request that the enclosed estimate be submitted to Congress for its action.

Very respectfully, your obedient servant,

N. G. TAYLOR,
Commissioner.

Hon. O. H. BROWNING,
Secretary of the Interior.

Treaty between the United States of America and the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians.—Concluded March 2, 1868.—Ratification advised, with amendment, July 25, 1868.—Amendment accepted August 15, September 1, 14, 24, and 25, 1868.—Proclaimed November 6, 1868.

ANDREW JOHNSON, President of the United States of America, to all and singular to whom these presents shall come, greeting:

Whereas a treaty was made and concluded at the city of Washington, in the District of Columbia, on the second day of March, in the year of our Lord one thousand eight hundred and sixty-eight, by and between Nathaniel G. Taylor, Alexander C. Hunt, and Kit Carson, commissioners on the part of the United States, and U-ré, Ka-ni-ache, An-ka-tosh, José-Maria, Ni-ca-a-gat, Guero, Pa-ant, Pi-ah, Su-vi-ap, and Pa-bu-sat, representatives of the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians, on the part of said Indians, and duly authorized thereto by them, which treaty is in the words and figures following, to wit:

Articles of a treaty and agreement, made and entered into at Washington city, D. C., on the second day of March, 1868, by and between Nathaniel G. Taylor, Commissioner of Indian Affairs, Alexander C. Hunt, governor of Colorado Territory, and ex officio superintendent of Indian affairs, and Kit Carson, duly authorized to represent the United States, of the one part, and the representatives of the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians, (whose names are hereto subscribed,) duly authorized and empowered to act for the body of the people of said bands, of the other part, witness:

ARTICLE I. All the provisions of the treaty concluded with the Tabeguache band of Utah Indians, October 7, 1863, as amended by the

Senate of the United States and proclaimed December 14th, 1864, which are not inconsistent with the provisions of this treaty, as hereinafter provided, are hereby reaffirmed and declared to be applicable and to continue in force as well to the other bands, respectively, parties to this treaty, as to the Tabeguache bands of Utah Indians.

ART. II. The United States agree that the following district of country, to wit: Commencing at that point on the southern boundary line of the Territory of Colorado where the meridian of longitude 107° west from Greenwich crosses the same; running thence north with said meridian to a point fifteen miles due north of where said meridian intersects the 40th parallel of north latitude; thence due west to the western boundary line of said Territory; thence south with said western boundary line of said Territory to the southern boundary line of said Territory; thence east with said southern boundary line to the place of beginning, shall be, and the same is hereby, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit among them; and the United States now solemnly agree that no persons, except those herein authorized so to do, and except such officers, agents, and employés of the government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article, except as herein otherwise provided.

ART. III. It is further agreed by the Indians, parties hereto, that henceforth they will and do hereby relinquish all claims and rights in and to any portion of the United States or Territories, except such as are embraced in the limits defined in the preceding article.

ART. IV. The United States agree to establish two agencies on the reservation provided for in article two, one for the Grand River, Yampa, and Uintah bands, on White river, and the other for the Tabeguache, Muache, Weeminuche, and Capote bands, on the Rio de los Pinos, on the reservation, and at its own proper expense to construct at each of said agencies a warehouse or store-room for the use of the agent in storing goods belonging to the Indians, to cost not exceeding fifteen hundred dollars; an agency building for the residence of the agent, to cost not exceeding three thousand dollars; and four other buildings, for a carpenter, farmer, blacksmith, and miller, each to cost not exceeding two thousand dollars; also a school-house or mission building, so soon as a sufficient number of children can be induced by the agent to attend school, which shall not cost exceeding five thousand dollars.

The United States agree, further, to cause to be erected on said reservation, and near to each agency herein authorized, respectively, a good water-power saw-mill, with a grist-mill and a shingle machine attached, the same to cost not exceeding eight thousand dollars each: *Provided*, The same shall not be erected until such time as the Secretary of the Interior may think it necessary to the wants of the Indians.

ART. V. The United States agree that the agents for said Indians, in the future, shall make their homes at the agency buildings; that they shall reside among the Indians, and keep an office open at all times for the purpose of prompt and diligent inquiry into such matters of complaint, by and against the Indians, as may be presented for investigation under the provisions of their treaty stipulations, as also for the faithful discharge of other duties enjoined on them by law. In all cases of depredation on person or property, they shall cause the evidence to be taken in writing and forwarded, together with their finding, to the

Commissioner of Indian Affairs, whose decision, subject to the revision of the Secretary of the Interior, shall be binding on the parties to this treaty.

ART. VI. If bad men among the whites or among other people, subject to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made to the agent and forwarded to the Commissioner of Indian Affairs at Washington city, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also reimburse the injured person for the loss sustained.

If bad men among the Indians shall commit a wrong or depredation upon the person or property of any one, white, black, or Indian, subject to the authority of the United States and at peace therewith, the tribes herein named solemnly agree that they will, on proof made to their agent and notice to him, deliver up the wrong-doer to the United States, to be tried and punished according to its laws, and in case they wilfully refuse so to do, the person injured shall be reimbursed for his loss from the annuities or other moneys due or to become due to them under this or other treaties made with the United States.

ART. VII. If any individual belonging to said tribe of Indians or legally incorporated with them, being the head of a family, shall desire to commence farming, he shall have the privilege to select, in the presence and with the assistance of the agent then in charge, by metes and bounds, a tract of land within said reservation not exceeding one hundred and sixty acres in extent, which tract, when so selected, certified, and recorded in the land book as herein directed, shall cease to be held in common, but the same may be occupied and held in exclusive possession of the person selecting it and his family so long as he or they may continue to cultivate it. Any person over eighteen years of age, not being the head of a family, may, in like manner, select and cause to be certified to him or her for purposes of cultivation a quantity of land not exceeding eighty acres in extent, and thereupon be entitled to the exclusive possession of the same as above directed.

For each tract of land so selected a certificate containing a description thereof, and the name of the person selecting it, with a certificate endorsed thereon that the same has been recorded, shall be delivered to the party entitled to it by the agent after the same shall have been recorded by him in a book to be kept in his office, subject to inspection, which book shall be known as the "Ute Land Book."

The President may at any time order a survey of the reservation; and when so surveyed Congress shall provide for protecting the rights of such Indian settlers in their improvements, and may fix the character of the title held by each.

The United State may pass such laws on the subject of alienation and descent of property, and on all subjects connected with the government of the Indians on said reservation and the internal police thereof as may be thought proper.

ART. VIII. In order to insure the civilization of the band entering into this treaty, the necessity of education is admitted, especially by such of them as are or may be engaged in either pastoral, agricultural, or other peaceful pursuits of civilized life on said reservation, and they therefore pledge themselves to induce their children, male and female, between the age[s] of seven and eighteen years, to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is complied with to the greatest possible extent; and the United States agree that for every thirty children between said ages

who can be induced to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as teacher—the provisions of this article to continue for not less than twenty years.

ART. IX. When the head of a family or lodge shall have selected lands, and received his certificate as above described, and the agent shall be satisfied that he intends, in good faith, to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements for the first year, not exceeding in value one hundred dollars, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid, not exceeding in value fifty dollars; and it is further stipulated that such persons as commence farming shall receive instructions from the farmer herein provided for; and it is further stipulated that an additional blacksmith to the one provided for in the treaty of Oct. 7, 1863, referred to in article one of this treaty, shall be provided with such iron, steel, and other materials as may be needed for the Uintah, Yampa, and Grand River agency.

ART. X. At any time after ten years from the making of this treaty the United States shall have the privilege of withdrawing the farmers, blacksmiths, carpenters, and millers herein, and in the treaty of Oct. 7, 1863, referred to in article one of this treaty, provided for, but in case of such withdrawal, an additional sum thereafter of ten thousand dollars per annum shall be devoted to the education of said Indians, and the Commissioner of Indian Affairs shall, upon careful inquiry into their condition, make such rules and regulations, subject to the approval of the Secretary of the Interior, for the expenditure of said sum as will best promote the educational and moral improvement of said Indians.

ART. XI. That a sum, sufficient in the discretion of Congress for the absolute wants of said Indians, but not to exceed thirty thousand dollars per annum, for thirty years, shall be expended under the direction of the Secretary of the Interior for clothing, blankets, and such other articles of utility as he may think proper and necessary upon full official reports of the condition and wants of said Indians.

ART. XII. That an additional sum sufficient, in the discretion of Congress, (but not to exceed thirty thousand dollars per annum,) to supply the wants of said Indians for food shall be annually expended under the direction of the Secretary of the Interior, in supplying said Indians with beef, mutton, wheat, flour, beans, and potatoes, until such time as the said Indians shall be found to be capable of sustaining themselves.

ART. XIII. That for the purpose of inducing said Indians to adopt habits of civilized life and become self-sustaining, the sum of forty-five thousand dollars, for the first year, shall be expended, under the direction of the Secretary of the Interior, in providing each lodge or head of a family in said confederated bands with one gentle American cow, as distinguished from the ordinary Mexican or Texas breed, and five head of sheep; also one good bull for every twenty-five head of cows, and such further sums annually, in the discretion of Congress, as may be necessary, not to exceed forty-five thousand dollars per annum, and not for a longer period than four years, shall be expended as aforesaid to every lodge or head of a family that shows a disposition to preserve said stock for increase.

ART. XIV. The said confederated bands agree that whensoever, in the opinion of the President of the United States, the public interests may

require it, that all roads, highways, and railroads, authorized by law, shall have the right of way through the reservation herein designated.

ART. XV. The United States hereby agree to furnish the Indians the teachers, carpenters, millers, farmers, and blacksmiths, as herein contemplated, and that such appropriations shall be made from time to time, on the estimates of the Secretary of the Interior, as will be sufficient to employ such persons.

ART. XVI. No treaty for the cession of any portion or part of the reservation herein described, which may be held in common, shall be of any validity or force as against the said Indians, unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same; and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his right to any tract of land selected by him, as provided in article seven of this treaty.

ART. XVII. All appropriations now made, or to be hereafter made, as well as goods and stock due these Indians under existing treaties, shall apply as if this treaty had not been made, and be divided proportionately among the seven bands named in this treaty, as also shall all annuities and allowances hereafter to be made; *Provided*, That if any chief of either of the confederated bands make war against the people of the United States, or in any manner violate this treaty in any essential part, said chief shall forfeit his position as chief and all rights to any of the benefits of this treaty: *But provided further*, Any Indian of either of these confederated bands who shall remain at peace, and abide by the terms of this treaty in all its essentials, shall be entitled to its benefits and provisions, notwithstanding his particular chief and band may have forfeited their rights thereto.

In testimony whereof, the commissioner as aforesaid, on the part of the United States, and the undersigned representatives of the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians, duly authorized and empowered to act for the body of the people of said bands, have hereunto set their hands and seals, at the place and on the day, month, and year first hereinbefore written.

N. G. TAYLOR,	[SEAL.]
A. C. HUNT, <i>Governor, &c.</i> ,	[SEAL.]
KIT CARSON,	[SEAL.]
<i>Commissioners on the part of the United States.</i>	
U-RE,	his + mark.
KA-NI-ACHE,	his + mark.
AN-KA-TOSH,	his + mark.
JOSE-MARIA,	his + mark.
NI-CA-A-GAT, or Greenleaf,	his + mark.
GUERO,	his + mark.
PA-ANT,	his + mark.
PI-AH,	his + mark.
U-VI-AP,	his + mark.
PA-BU-SAT,	his + mark.

Witnesses:

DANIEL C. OAKES,
United States Indian Agent.
LAFAYETTE HEAD,
United States Indian Agent.
U. M. CURTIS, *Interpreter.*
H. P. BENNET.
ALBERT G. BOONE,
E. H. KELLOGG.
WM. J. GODFREY.

And whereas, the said treaty having been submitted to the Senate of the United States for its constitutional action thereon, the Senate did, on the twenty-fifth day of July, one thousand eight hundred and sixty-eight, advise and consent to the ratification of the same, with an amendment, by a resolution in the words and figures following, to wit:

IN EXECUTIVE SESSION, SENATE OF THE UNITED STATES,
July 25, 1868.

Resolved, (two-thirds of the senators present concurring,) That the Senate advise and consent to the ratification of the articles of a treaty and agreement made and entered into at Washington city, D. C., on the second day of March, 1868, between the United States and the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uinta[h] bands of Ute Indians, with the following

AMENDMENT.

Article 13.—Strike out the following words: "also one good bull for every twenty-five [head of] cows, and such further sums annually, in the discretion of Congress, as may be necessary, not to exceed forty-five thousand dollars per annum, and not for a longer period than four years, shall be expended as aforesaid to every lodge or head of a family that shows a disposition to preserve said stock for increase."

Attest:

GEO. C. GORHAM, *Secretary.*

And whereas the foregoing amendment having been fully explained and interpreted to certain duly authorized chiefs and headmen of the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah Ute Indians, they did, to wit: Those of the Grand River and Uintah Ute Indians on the fifteenth day of August, in the year one thousand eight hundred and sixty-eight; those of the Yampas on the first day of September, in the same year; those of the Tabeguache and Muaches on the fourteenth day of September, in the same year; those of the Capote Utes on the twenty-fourth day of September, in the same year, and those of the Weeminuche Utes on the twenty-fifth day of September, in the same year, give their free and voluntary assent to the said amendment in a writing, which, after reciting the aforesaid action of the Senate and its said proposed amendment, concludes in the words and figures following, to wit:

Whereas the Senate of the United States has advised and consented to the ratification of the treaty made on the 2d day of March, 1868, with the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians, with the following amendment, to wit:

In article 13, strike out the following words: "also one good bull for every twenty-five [five head of] cows, and such further sums annually, in the discretion of Congress, as may be necessary, not to exceed forty-five thousand dollars per annum, and not for a longer period than four years, shall

APPROPRIATIONS FOR UTE INDIANS.

be expended as aforesaid to every lodge or head of a family that shows a disposition to preserve said stock for increase."

Now, therefore, we, the chiefs and headmen of the aforesaid named bands of Ute Indians, duly authorized by our people, do hereby assent and agree to the said amendment, the same having been interpreted to us and being fully understood by us.

Witness our hands and seals on the days and dates set opposite our names respectively.

Date of signing.	Signatures.	Interpretation of names.	Band.
August 15, 1868.	SAC-WE-OCH TAH-NACH PAH-AH-PITCH TAB-Y-OU-SOUCK-EN SHOU-WACH-A-WICKET PE-AH AH-UMP AN-TRO PAH QUIR-NAUCH YAH-MAH-NA	his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark.	White Lock of Hair. Granite Rock. Sweet Herb. Sunrise. Rainbow. Black Tail Deer. Pine Tree. Rocking. Water. Eagle. Briar.
			Grand River Ute Indians.

Signed in the presence of—

A. SEGENDORF.

URIAH M. CURTIS, *Spec. Interpreter.*

E. H. KELLOGG, *Sect'y Col. Ind. Supt'cy.*

DANIEL C. OAKES, *U. S. Ind. Ag't.*

LOUIS O. HOWELL.

Date of signature.	Signature.	Interpretation of names.	Band.
September 1.	SA-WA-WAT-SE-WITCH COLORADO PA-ANT SU-RI-AP NICK-A-A-GAH	his X mark. his X mark. his X mark. his X mark. his X mark.	Blue River. Red, (Spanish.) Tall. Lodge Pole's Son. Green Leaf.
			Yampas.

Signed in the presence of—

E. H. KELLOGG, *Sec'y Indian Supt'cy Col. Ter.*

U. M. CURTIS, *Spec. U. S. Interpreter.*

DANIEL C. OAKES, *U. S. Indian Agent.*

H. P. BENNET.

LOUIS O. HOWELL.

APPROPRIATIONS FOR UTE INDIANS.

Date of signing.	Signatures.	Interpretation of names.	Band.
September 14.	OU-RAY SHA-WA-NA GUERO TAH-BE-WAH-CHE-KAH AH-KAN-ASH KA-NI-ACHE AN-KA-TOSH SAP-PO-WAN-E-RI TU-SA-SA-RI-BE NA-CA-GET YA-MA-AJ	his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark.	Arrow. Blue Flower. Light Haired. Sun Rise. Red Cloud. One who was taken down. Red, (Ute.) Son to Tu-sa-sa-ri-be. or George.
			Tabeguaches. Mucches.

Signed in presence of—

WM. J. GODFREY.

DANIEL C. OAKES, *U. S. Indian Agent.*

EDWARD R. HARRIS, *Special Interpreter.*

E. H. KELLOGG, *Secretary Col. Ind. Suptcy.*

LOUIS O. HOWELL.

URIAH M. CURTIS, *Interpreter.*

To the other copy of these instruments are signed as witnesses the following names: Juan Martine Martines, (friend of Indians,) Albert H. Pfeiffer, (their old agent,) Manuel Lusero.

Date of signing.	Signature.	Interpretation of names.	Band.
September 24.	SO-BO-TA I-SI-DRO SOW-WA-CH-WICHE BA-BU-ZAT SAB-OU-ICHIE CHU-I-WISH I-TA-LI-UH E-RI-AT-OW-UP AA-CA-WA AC-I-APO-CO-EGO MARTINE OU-A-CHEE TAP-AP-O-WATIE SU-VI-ATH WI-AR-OW	his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark. his X mark.	A Big Frock. A Green Herb. A Crystal Drop Water. Wounded in the Abdomen. Long Tailed Deer. Water Carrier. Red Eyes. Red Snake. Named after a Mexican friend. The Swoop of a Bird.
			Ca-po-las Utes.

Signed in the presence of

LAFAYETTE HEAD.

ALB. H. PFEIFFER.

MANUEL LUSERO.

E. H. KELLOGG, *Secretary Col. Ind. Suptcy.*

URIAH M. CURTIS, *Interpreter.*

DANIEL C. OAKES, *United States Indian Agent.*

H. Ex. Doc. 43—2

Date of signing.	Signatures.		Interpretation of names.	Band.
September 25.	PA-JA-CHO-PE	his × mark.	A Claw.	We-mi-nu-ches Utes.
	PA-NO-AR	his × mark.	Broad Brow.	
	SU-BI-TO-AU	his × mark.	Ugly Man.	
	TE-SA-GA-RA POU-IT	his × mark.	White Eyes.	
	SA-PO-EU-A-WA	his × mark.	Big Belly.	
	QU-ER-A-TA	his × mark.	A Bear.	

Signed in the presence of—

LAFAYETTE HEAD.

MANUEL LUSERO.

ALB. H. PFEIFFER.

E. H. KELLOGG, *Secretary Col. Ind. Supt'cy.*

JUAN MARTINE MARTINES, *Interpreter and Indian's Friend.*

DANIEL C. OAKES, *United States Indian Agent.*

URIAH M. CURTIS, *Interpreter.*

I hereby certify that, pursuant to the order from the Commissioner of Indian Affairs, dated August 4, 1868, I visited and held councils with the various bands of Ute Indians, at the times and places named in this instrument; and to all those familiar with the provisions of the treaty referred to have had the Senate amendment fully interpreted to them, and to all those not familiar with the treaty itself I have had the same fully explained and interpreted; and the 47 chiefs whose names are hereunto subscribed placed their names to this instrument with the full knowledge of its contents, and likewise with the provisions of the treaty itself.

Given under my hand at Denver, this 14th day of October, 1868.

A. C. HUNT,

Gov., Ex-off. Supt. Ind. Affairs.

Now, therefore, be it known that I, Andrew Johnson, President of the United States of America, do, in pursuance of the advice and consent of the Senate, as expressed in its resolution of the twenty-fifth day of July, one thousand eight hundred and sixty-eight, accept, ratify, and confirm the said treaty, with the amendment, as aforesaid.

In testimony whereof I have hereunto signed my name, and caused the seal of the United States to be affixed.

Done at the city of Washington, this sixth day of November, in the year of our Lord one thousand eight hundred and sixty-eight, [SEAL.] and of the independence of the United States of America the ninety-third.

ANDREW JOHNSON.

By the President:

WILLIAM H. SEWARD, *Secretary of State.*

Estimate of appropriation required for fulfilling treaty stipulations with the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians, under treaty of March 2, 1868, for the fiscal year ending June 30, 1870.

For construction of a warehouse or storeroom at each of the agencies, for the use of the agent in storing goods belonging to the Indians, \$1,500 each, per 4th article treaty March 2, 1868.....	\$3,000
For erecting an agency building for the residence of the agent at each of the agencies, \$3,000 each, per 4th article treaty March 2, 1868	6,000
For construction of a school-house or mission building at each of the agencies, \$5,000 each, per 4th article treaty March 2, 1868..	10,000
For construction of four buildings, for carpenter, farmer, blacksmith, and miller, at each of the agencies, \$2,000 each, per 4th article treaty March 2, 1868	16,000
For erection on said reservation, near to each agency, a good water-power saw-mill, with grist-mill and a shingle machine attached, per 4th article treaty March 2, 1868.....	8,000
For pay of two carpenters, two millers, two farmers, and one blacksmith, per 4th and 14th articles treaty March 2, 1868..	9,000
For purchase of iron and steel, and the necessary tools for the blacksmith shop, per 9th article March 2, 1868.....	220
For first of thirty instalments, to be expended under the direction of the Secretary of the Interior, for clothes, blankets, and such other articles as he may think proper and necessary, per 11th article treaty March 2, 1868	30,000
For annual amount to be expended under the direction of the Secretary of the Interior, in supplying said Indians with beef, mutton, wheat, flour, beans, and potatoes, until such time as said Indians shall be found to be capable of sustaining themselves, per 12th article treaty March 2, 1868.....	30,000
For this amount, to be expended under the direction of the Secretary of the Interior in providing each lodge or head of a family in said confederated bands with one gentle American cow, as distinguished from the ordinary Mexican or Texas breed, and five head of sheep, per 13th article treaty March 2, 1868.....	45,000
Total	157,220

Century Oct 1891
JMC

BESIEGED BY THE UTES.

THE MASSACRE OF 1879.



ON THE DEFENSIVE — THE CARTRIDGE BAG.

IN the summer of 1879 trouble occurred between the White River Utes and their agent, N. C. Meeker. The cause is not important, but the trouble finally became serious enough to warrant the call upon the Secretary of War for the support of troops to repress turbulence and disorder amongst the Indians of that nation. In September an expedition was organized in the Department of the Platte, and the following troops were ordered out: one company of the 4th Infantry under Lieutenant Butler D. Price; Troop E, 3d Cavalry, Captain Lawson commanding; and two troops, D (Lt. J. V. S. Paddock) and F (Captain J. S. Payne), of the 5th Cavalry. Major T. T. Thornburgh, 4th Infantry, commanded the whole, and Acting Assistant-Surgeon Grimes was the medical officer.

This command was concentrated at Fort Steele, Wyoming, on the Union Pacific Railroad, and marched south from that point towards White River Agency about the 21st of September. Nothing of an unusual character occurred during the first few days of the march, nor was it supposed that anything of a serious

nature would happen. The agent had asked for one hundred soldiers and more than double that number were in this column. The troops were *en route* to a certain point to preserve order, not expecting to make war. The Utes understood that, and the very evening preceding their attack upon the troops, the chiefs entered the soldiers' camp, partook of their hospitality, and assured them of their friendship. The report of General Crook says, "The last message Meeker ever sent to Thornburgh was to the effect that the Indians were friendly and were flying the United States flag. Yet, in the face of all this, the very next morning these Indians, without provocation, treacherously lay in ambush and attacked the troops with the result already known." This, General Crook says, is not war, it is murder; and the General, as usual, is correct. But is it not strange that, with all the horrible examples furnished us in past years, we have never been in the habit of preparing for murder as well as war? It seems at

least unfortunate that all our Indian wars must of necessity be inaugurated with the massacre or defeat of the first detachment. It may be interesting, if not instructive, to give a few examples.

The Modoc War of 1872, in which so many valuable lives were lost, was begun by the advance of half a troop of the 1st Cavalry. This force rode up to the Indian camp, dismounted, and were standing to horse, with probably no thought of being murdered or of any serious trouble. It is reported that while the officer in command was talking to the chief a rifle was discharged by an Indian, either accidentally or as a signal, and that instantly thereafter firing on the troops took place and a number were killed and wounded. The Indians, about sixty in number, taking advantage of the confusion among the troops, retired to their stronghold in the lava beds, murdering every white man *en route*. In this stronghold they defied the Government, massacred a commission composed of prominent men sent to them in peace, and withstood the attacks of 1300 soldiers for months, and until both food and water gave out.



ON OUTPOST DUTY.

The Nez Percés War in 1877 commenced in about the same way. Two small troops of cavalry, marching down a deep and long cañon, presented themselves before the camp of Chief Joseph, as if a display of this nature was all that was necessary to capture a force of two hundred and fifty warriors. The Indian, always quick to see an advantage and to profit by it, was not slow in this instance, and the first few shots from the enemy on the left and rear of the line caused a hasty retreat of the soldiers, who no doubt up to that time thought there was to be *nothing serious*.

The Little Big Horn fight in 1876, where General Custer and most of his command were massacred, was surely the result of overestimating one's strength and underrating that of the enemy.

Other examples could be furnished, but are not these, with their attendant losses and failures, sufficient to prove that with the Indian as a foe we must always be prepared, and especially careful when he seems most friendly and still holds on to his rifle? On the other hand, many instances are known where troops have met and overcome at the start more serious obstacles than those mentioned above, and without a shot being fired. A column on the march, prepared to fight if necessary, is not likely to be disturbed, and it is almost

certain that no Indians will be seen or heard from unless they have all the advantages, and unless certainty of success follows their first efforts.

This Ute campaign was a repetition of all the other sad occurrences in Indian warfare. Major Thornburgh, the commander, as noble and brave a man as ever marched with troops, fell as others had, having ignored an enemy in the morning who had the power to defeat him before noon. The march through these mountains and into the valley of Milk River, as described, was made as any march would be conducted on a turnpike through a civilized country and among friends. No danger had threatened; on the contrary, the Indians appeared friendly, and assuring messages had been received from the agent.

Thornburgh, not having had experience with Indians and trusting to appearances, anticipated no trouble, and consequently was wholly unprepared when the attack was made. We can in a measure account for such action on the part of a commander when it is remembered that with some men the desire to appear before their troops free from undue anxiety is greater than their sense of caution. Considering the number of troops in this command, and the fact that not half that number of Indians were opposed to them, it is fair to presume that with

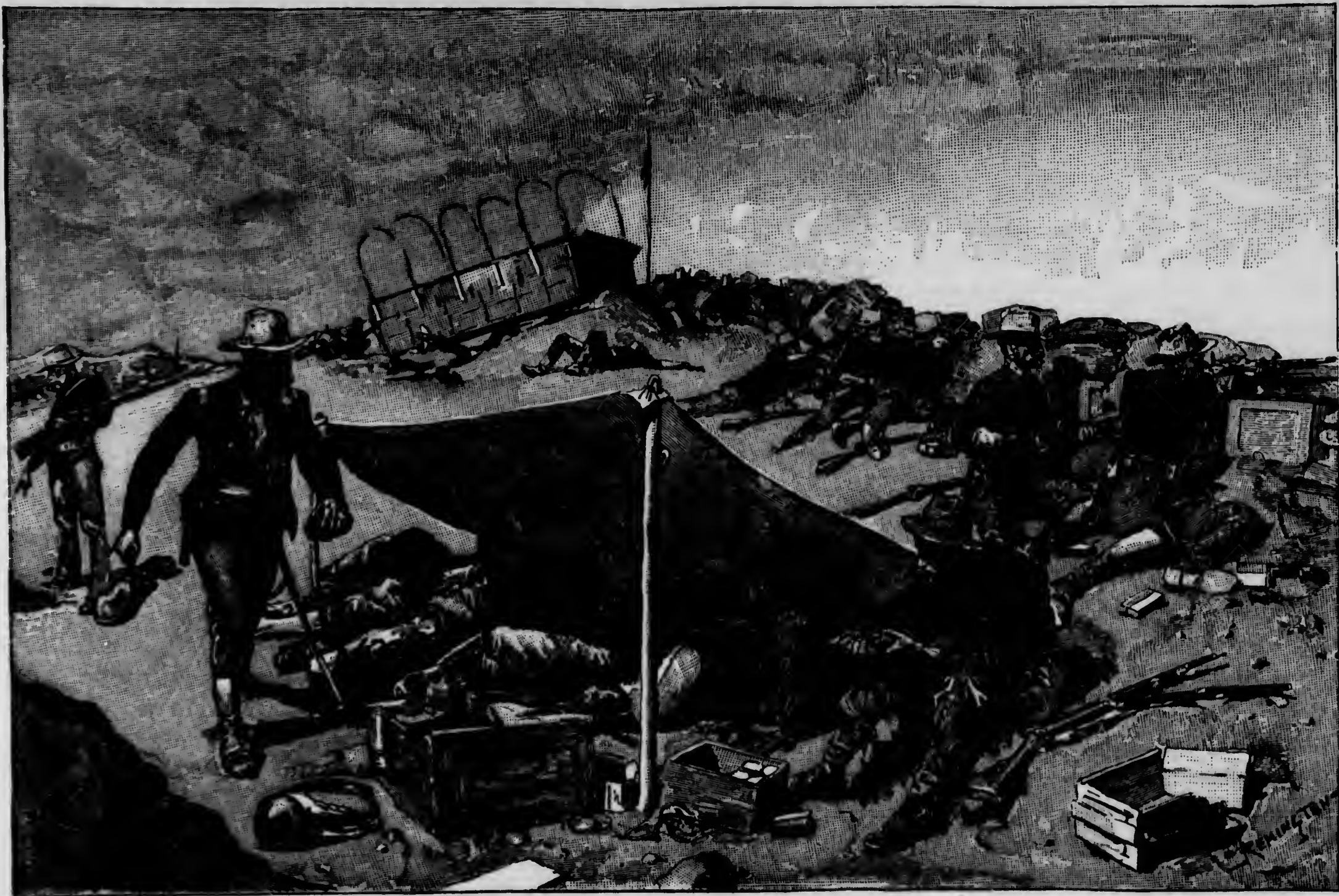
proper precaution the command might have gone through to the agency without losing a life, or even hearing a shot; but the officers and men following Thornburgh doubtless like him had no thought of danger to such a column; and had the colonel made sufficient preparation to secure his command, and reached his destination safely on that account, he would have been pronounced an "old granny" for having unduly harassed his troops when no enemy appeared.

The employment of the chiefs, ostensibly as guides, but really detaining them as hostages, would have insured the peace as well as the safety of the command beyond a doubt.

But to go more into details: Thornburgh, after leaving his infantry company at a supply camp, pushed on with his three troops of cavalry, and while on the march on the 29th of September, at 10 A. M., at the crossing of Milk River, the Indians opened fire on the column from all directions, and from what followed

where Lieutenant Paddock, in command of D Troop, 5th Cavalry, and the wagon train, had corralled his train, formed his troop, and was prepared to receive and shelter his comrades.

It is not known what orders Lieutenant Paddock had from his commanding officer as to his duties with the rear guard and wagon train, but it is supposed that as no precautions were being taken in front, none were ordered in rear, so that the prompt action of this young officer in arranging his wagon train and troops for a stand, and holding every man to his duty there, was praiseworthy, and was the means of saving many lives. This afforded shelter and a rallying place for the scattered troopers, then being outflanked and driven back by the enemy; indeed, Paddock's command was even receiving attention from the Indians in the way of rifle-balls, for the Indians knew if they could get the train, they could capture or kill the rest of the command before it could escape from the valley. Here there was a halting place, and the



BEHIND THE BREASTWORK.

it would appear that the command was completely surprised, or sufficiently so to make some confusion among the troops. F Troop, 5th Cavalry, and E Troop, 3d Cavalry, were quickly brought into line, and for some time fought well and bravely, but the superior tactics of the Indian, in his usual rôle of turning the flanks, and the loss of many brave men including the commander, soon caused a retreat, and these two troops fell back perhaps half a mile to a point

where the whole command was concentrated behind and about the wagons. The Indians then surrounded the soldiers, fired upon them from all directions, and, setting fire to the grass, advanced to within a short distance of the wagons, being screened by the thick smoke from the fire of the troops.

In this situation the battle was carried on for the rest of that day, the troops being strictly on the defensive, and keeping behind the wagons, while the Indians, lying close to the



THE RIDE OF PRIVATE MURPHY.

ground and concealed as much as possible, were able to kill most of the animals and occasionally to pick off a soldier or teamster.

The loss of the animals and the number of wounded men to be cared for and protected made any movement from this spot out of the question. There was nothing to do then but fight it out and hold on until reinforcements could reach them. However, the longest day must have an end, and the sun aided these harassed soldiers by disappearing behind the hills and affording them, under cover of darkness, an opportunity to prepare for the morrow. This first night was employed by the troops in building a breastwork near the water, and in caring for the wounded.

There being no timber within reach, shelter had to be constructed from such material as was at hand. The wagons were unloaded and spare parts used, bundles of bedding, sacks of grain, cracker-boxes and bacon sides were piled up, but this not being sufficient, the bodies of dead horses and mules were dragged to the line and made use of for defense. A pit was sunk in the center of the square, and in this hole in the ground the surgeon placed his wounded, himself being one of the unfortunates. This, then, was the situation of a command of able-bodied, well-equipped soldiers, strong men every one, which, a few hours previously, had struck its camp and marched in all confidence into this valley of death. Where were now the flaunting guidons and the rude jokes about cowardly redskins? Instead thereof, many were mourning the sudden taking away of beloved comrades, whose bodies were left on the plain

to the savage enemy, and all bemoaned the fate of their noble commander, also left on the field. He had proudly led them forward, and when the unlooked-for attack fell upon them still kept at the front; perhaps, having recognized too late the error of over-confidence, he determined to repair the fault even at the sacrifice of his life.

Thornburgh was a noble man, and beloved by all. The troops following him were as good as any in the army, and would have proved more than a match for the enemy if they could have gone into the fight on anything like equal terms.

After dark on this first night a volunteer was called for to take one of

the horses yet left alive and if possible steal his way through the enemy's line to the nearest telegraph station. From several volunteers Private Murphy of D Troop, 5th Cavalry, was selected to take this desperate ride, and he accomplished the distance of 170 miles to the railroad in less than 24 hours.

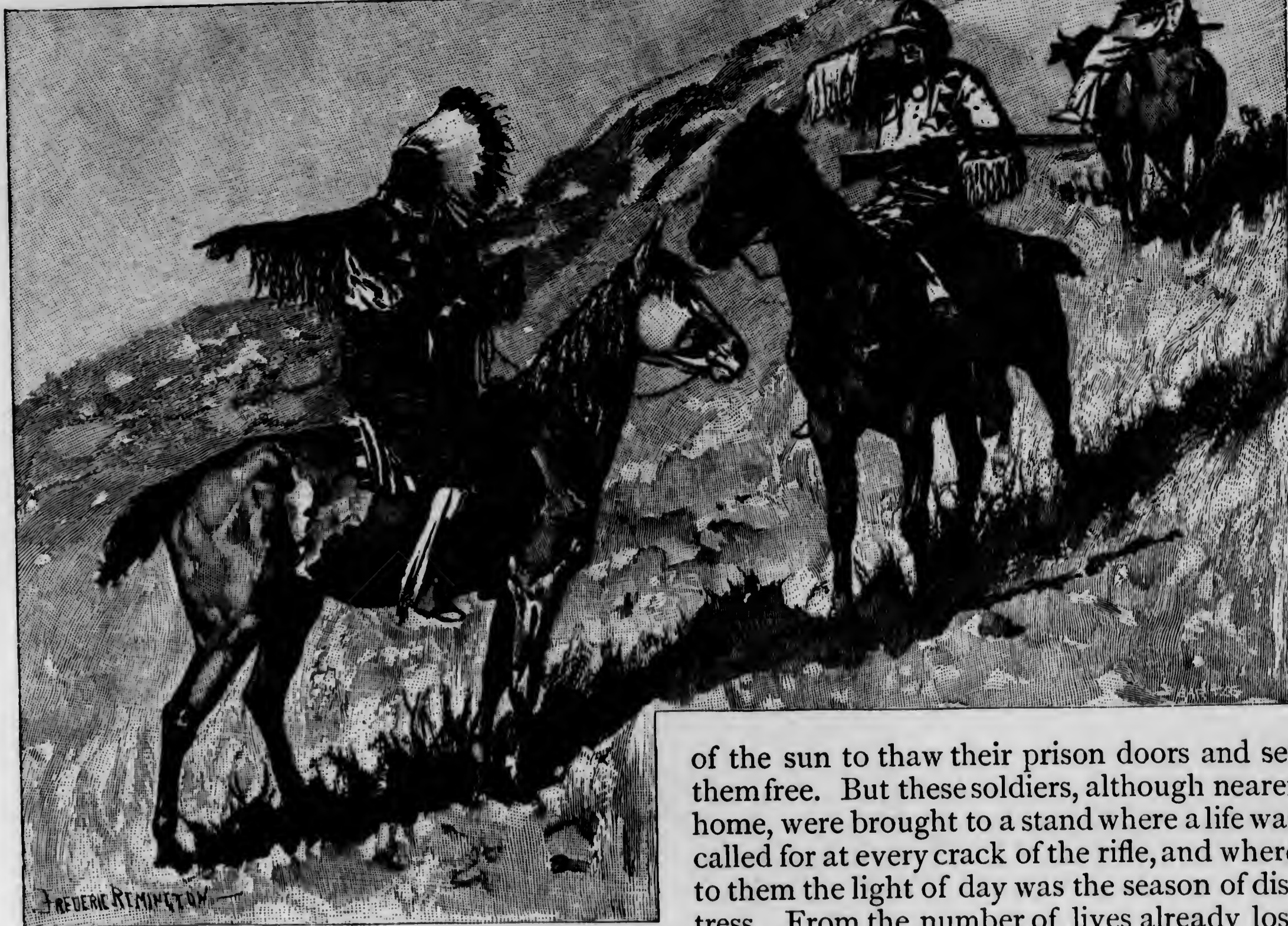
The place selected or rather forced upon Captain Payne, 5th Cavalry, now the senior officer, for the defense of his command, was near the battle-field, and fortunately within reach of the stream called Milk River. It was in a small round valley or opening in the mountains, and within easy rifle range of the tops of the nearest hills surrounding it. On these hills the Indians took position, and while being concealed and well protected themselves, the Indians were able to pick off any soldier showing himself above the breastwork, or while moving about inside of it. The soldiers returned the fire occasionally, but it is not known that an Indian was injured during the siege. The enemy, however, was kept down close behind the ridge, and no advance or open attack on the intrenchment was at any time attempted. The position taken was on a rise or table, and was about two hundred yards from the stream. No water could be obtained during the day, but after dark a party started out to fill their buckets and canteens. They were almost immediately fired upon by the enemy, who, anticipating their necessities, had found concealment on the further side of the river in the thick underbrush. As some of the party were wounded, they returned to the breastwork unsuccessful. Water being an absolute neces-

sity, even if it cost life, another party was sent out, this time under escort of armed men. As soon as the party was fired upon, the escort discharged their guns, and although firing in the dark and at random, it is supposed that one or more of the enemy were wounded; at any rate the Indians fled, and the troops were not prevented after that from getting water at night sufficient for the next day.

With the dawn of the second day commenced the firing upon the troops from the hill-tops. Not an Indian could be seen on whom to return the fire; only a puff of white smoke indicated from time to time

part of the breastwork, and were used to protect the living.

Exciting accounts have been published of the situation of a party of our countrymen held fast by the ice of the frozen north. It may be said that they had rations, were comparatively comfortable, and had only to wait for a return

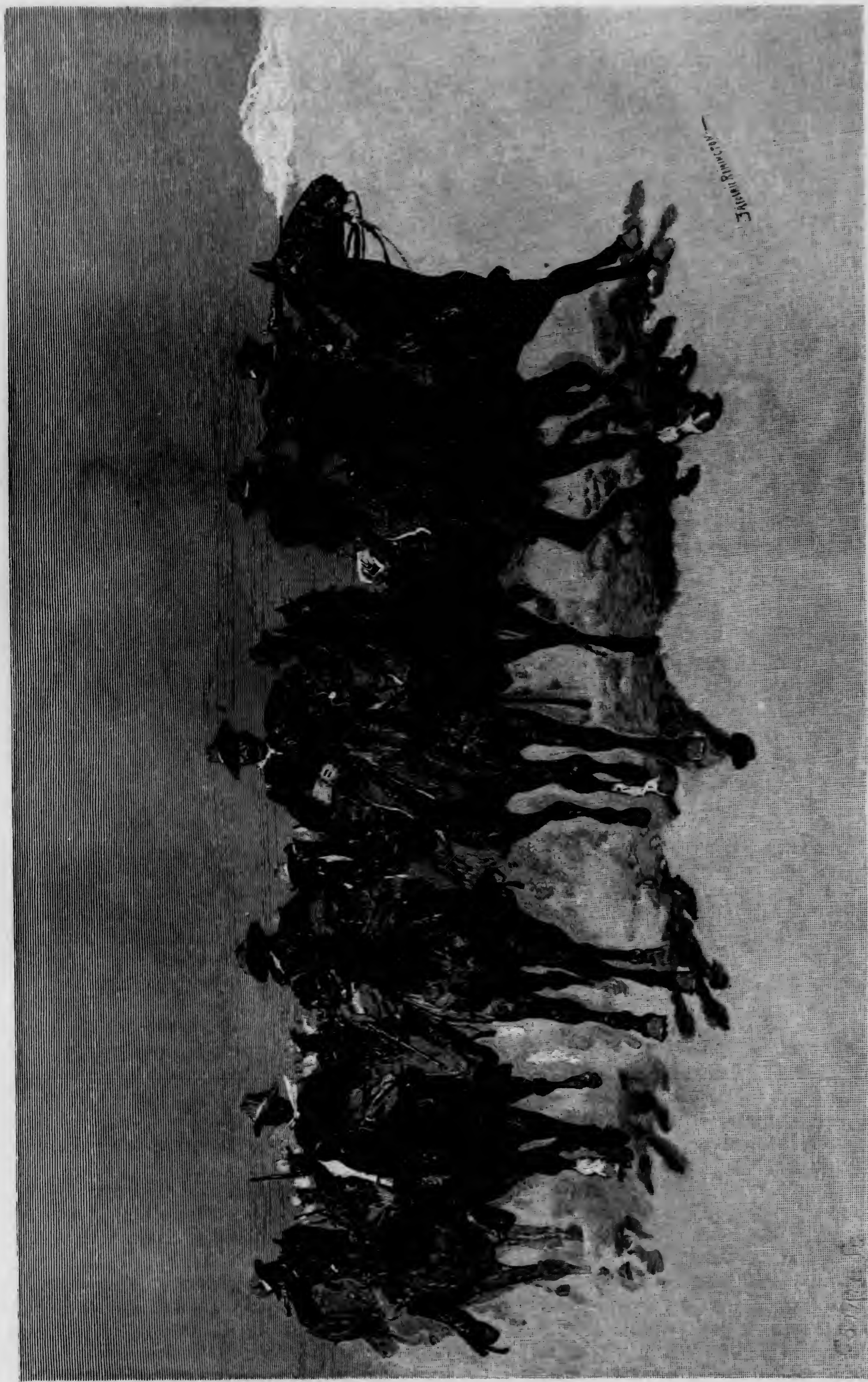


UTES WATCHING FOR THE RELIEF COLUMN.

where the bullet came from; and as there was little chance of finding the Indian at the spot from which he had fired, there seemed to be no use wasting ammunition on space, and firing by the troops was kept up only to prevent open attack. On this day nearly all the animals remaining alive were easily disposed of by the enemy, and some men were killed and wounded. Among the latter were Lieutenant Paddock and Surgeon Grimes. The long weary hours of this day must have been trying indeed to the besieged. The suffering and groans of the wounded seemed more terrible than the sight of the bodies of the dead, which could not be removed except at the expense of other lives. It is said that after night these bodies became

of the sun to thaw their prison doors and set them free. But these soldiers, although nearer home, were brought to a stand where a life was called for at every crack of the rifle, and where to them the light of day was the season of distress. From the number of lives already lost in this short time, and the number of wounded requiring care and increasing the anxiety, and considering the time that must elapse before help could possibly reach them, an hour here contained more real suffering than could be felt in many days of waiting only for the sun to shine.

Aside from being constantly harassed by the enemy from the outside, an incident occurred on the inside of the works this day that came near finishing the lives of some of the wounded. One of the horses was shot in such a manner as to make him frantic and unmanageable. He charged about the inclosure in a furious way until exhausted, and then fell into the pit among the wounded. Fortunately no one was injured, but some of the men said that in their nervous



CAPTAIN DODGE'S COLORED TROOPERS TO THE RESCUE.

condition they thought the whole Ute nation had jumped from the tops of the hills to the bottom of the pit.

At an early hour on the morning of October 2d, the sentinel heard the approach of a column of horsemen, and the besieged soon welcomed Captain Dodge, 9th Cavalry, at the head of his troop. The captain, having heard of the situation, came at once to the assistance of his comrades, and managed to get through to the intrenchment without losing any of his men. This reinforcement of two officers and fifty enlisted men added materially to the fighting strength of the command, and they brought with them also the cheering news that the courier had passed through safely. The horses upon which this party rode were soon disposed of by the enemy, and Dodge and his troop became as much of a fixture as any of the besieged. The gallant dash made by these colored troopers brought them into high favor with the rest of the command, and nothing was considered too good for the "Buffalo" soldiers after that. Captain Dodge almost immediately received well-merited promotion, and was the hero of the campaign.

Leaving the besieged to worry through the days and nights that are to pass before relief can reach them, we will go with the swiftly riding courier, and see what follows his arrival at the railroad.

On the morning of October 1st, our quiet garrison at Fort D. A. Russell, near Cheyenne, Wyoming, was aroused by the information received from Department Headquarters, that Thornburgh and most of his command had been massacred by the Ute Indians, and that the few officers and men remaining were intrenched, protecting the wounded and fighting for their lives. The commanding officer, General Wesley Merritt, fortunately possessing all the characteristics of a true cavalryman, always had his command well in hand. At this time he had four troops of the 5th Cavalry and one company of the 4th Infantry, and when this sudden call reached him all that was necessary was to sound "boots and saddles" and go.

The order to take the field reached us about 8 A. M., and at 11 A. M. we had saddled up,



TIDINGS OF THE RELIEF COLUMN—LISTENING TO OFFICERS' CALL.

had marched two miles, and were loaded on the cars,—horses, equipments, pack-mules, rations and all,—and were under way. We reached Rawlins Station, our stopping place, about 1 A. M. next morning, and met there four companies of the 4th Infantry, also ordered for field service under General Merritt. The rest of that night was spent in preparing for the march. The infantry, in wagons, were on the road by 10 A. M.; the cavalry marched a little later, but overtook the infantry about twenty-five miles out at 5 P. M. Then all pushed on together until 11 P. M., when it became necessary to halt and rest the animals. At 7 A. M. we were on the road again, and continued marching until 11 P. M., at that time reaching the camp of the infantry company left behind by Major Thornburgh. Here a short rest was taken, and at dawn of day we resumed the march, reaching the entrance to Big Bear Cañon about 4 P. M. This was a rough, ugly looking place to enter with a command at night, especially with the knowledge of disaster in front and not far off. But the situation called for the greatest exertion, as well as the taking of all the chances, and although we had already made an unheard-of march that day, and on previous days, every man was anxious to go on, and even the animals seemed to be under the influence of the hour. While they were being rubbed down and fed, the men had their coffee and hardtack, and just at dusk we started

off for the last march, hoping soon to reach those we knew to be in distress, and who could only be saved by our coming. Getting through that cañon at night was a desperate undertaking, leaving the Indians entirely out of the question, and on looking at the breakneck places afterwards by daylight, over which we had passed, it seemed a miracle that we succeeded in getting through without losing all the wagons carrying the infantry, and some of the horsemen as well. The cavalry was in the lead, but the "charioteers," as the infantry were called, followed close behind, and on the down grade occasionally ran into the rear of the cavalry column. On the ascent the infantrymen

General Merritt at this time was some distance ahead with the cavalry, and crossing the last hill he entered the valley just at dawn of day. It was yet too dark to see the intrenchment, but the column, while pressing on, was soon brought to a halt by a challenge from the besieged. A trumpeter was then summoned and officers' call sounded. This brought all hands to the top of the breastwork, and a lively cheer answered the last note on the trumpet. A wild scene followed this coming together of old comrades, and while it was going on, the enemy, although at their posts within easy range, did not fire a shot. Nor did they seem to be alarmed by the arrival of this overpower-



THE RELIEF COLUMN.—I.

jumped from their wagons and pushed horses, wagons and all up the grades. On reaching the summit each party boarded its wagon, and, with a cheer, away they went down the grade on the run. All were under so much of a strain that fatigue or sleep was not thought of. Thus it was, up one hill and down another all night, and no light-artillerymen were ever more expert at mounting their limbers, than these infantrymen in getting out of and into those wagons on the run. Between 4 and 5 A. M. we reached a point about four miles from the intrenchment, and at that hour saw a sight that made the blood run cold. A citizen wagon train, hauling supplies to the agency, had been captured by the Indians, and every man belonging to it had been murdered, stripped, and partly burned. As we had had no news from the front since leaving the railroad, this was something of a surprise, and as may be imagined, at that hour in the morning, not a pleasant opening for the day. The wagon train, for the last few miles, had been stretching out a little, but on reaching this spot it was observed that all intervals were rapidly closed up and kept closed. But notwithstanding this depressing sight, some rude jokes were made, as usual, by the old soldiers in passing, and recruits were made to fear that before another sun should rise they would be broiled in like manner.

ing force, but were for the time being quiet spectators of this grand reunion, their portion of the fun probably being in the supposition of "more horses, more shoot him."

The General, having the responsibility, was probably the only one of the party in accord with the Indian idea, and consequently, not wasting much time on congratulations, he immediately set to work to prevent the loss of more men or horses.

The rear was safe in the hands of the infantry, and the cavalry was ordered to take the nearest hills on the flanks. This accomplished, the General moved out a short distance to the front, having a troop of cavalry as escort, but did not advance half a mile before being fired upon. We, however, recovered the body of Major Thornburgh, which up to that time had lain upon the battle-field of the first day. Under existing circumstances, a civilized enemy, or such an one as we are taught to fight in textbooks and in field manœuvres, would have made a hasty retreat over the mountains, and any strategist in command could have made certain calculations, but these Ute Indians, instinctively brave and not at all instructed, had the utmost confidence in their power to resist any number of soldiers attacking them in their mountain homes.

The Sioux Indian, on the open plains, likes

to show himself as much as possible, thinks to intimidate his foe by such display, and by showing himself at different points in a short space of time, to make several Sioux out of one. On the contrary, the whereabouts of the Ute Indian amongst the rocks of the mountain side, nearly his own color, can not easily be discovered; he is not known until the crack of his rifle is heard and his enemy falls, and even then the smoke covers a change of position. It is therefore impossible ever to get a Sioux into the mountains to fight, or to get a Ute out on the plains for the same purpose.

General Merritt, on seeing that the Indians were still determined and prepared to dispute

bearer of the flag was allowed to cross the valley and enter our lines. He proved to be an employé of the Indian Department, and had been sent up from the Uncumpahgre Agency to stop the war, the White River Utes, with whom we were fighting, being in a way under the control of Colorow, the chief of the Uncumpahgres. It is supposed the Indians were ready to stop anyhow, seeing the amount of force now on the ground and prepared to punish them.

This virtually raised the siege and ended the war. Leaving a light picket line to watch the enemy, the rest of the troops were withdrawn and marched back to the intrenchment,



THE RELIEF COLUMN.—II.

any advance on the part of the soldiers, ordered three troops of cavalry and all the infantry deployed to the front at once. Notwithstanding the fatigue of the long march and no breakfast, the men sprang to their feet and moved forward as if for the first time that day. Quite an exciting skirmish resulted from this advance, and the enemy went dancing round on the hill-tops like monkeys, under the short-range fire of the cavalry carbines; but when the infantry battalion, which had deployed behind the crest, came up to the top and opened fire, a change of scene was at once perceptible. The first volley from the infantry rifles made a rolling sound through the mountains like artillery; the Utes ceased the ballet performance and disappeared behind the hill, but still kept up their fire on both infantry and cavalry. The troops, however, adopting the Ute tactics, kept quite as well sheltered, and as it was not the intention to advance further that day, everybody being worn out, the tired soldiers actually went to sleep on the line of battle, a few men being on the lookout and firing occasionally.

About noon there seemed to be some excitement going on among the Indians, and a large white flag was displayed to view. Field-glasses were at once brought to bear, and it was discovered that a white man was waving the flag. Firing on both sides ceased, and the

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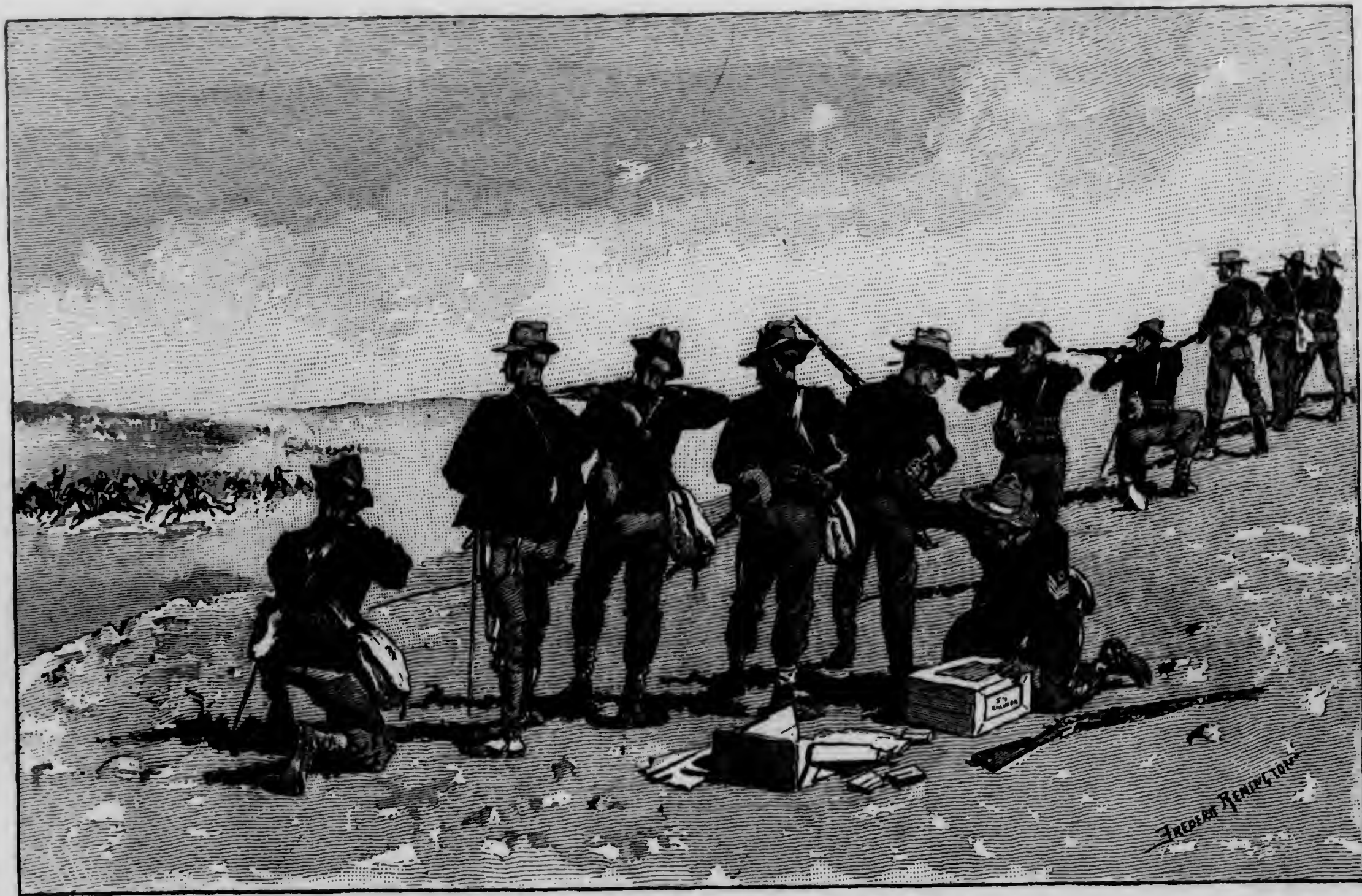
where a jollification was now in order. The wounded were taken out of the loathsome place where they had suffered so many days, and made comfortable. Those who had not been able to wash since the first day's fight now made themselves more presentable and showed their true faces.

The fearful stench from the intrenchment, owing to the material used in its construction, was such as to necessitate a change of camp, and the whole command, accompanied now by the rescued party, moved back on the road about one mile, to clean ground and plenty of pure water.

An unconquerable desire to sleep and rest then overtook these worn-out soldiers. All forms and ceremonies for the rest of that day were dispensed with, and the valley, lately ringing with the sound of men in combat, was now as quiet and still as was its wont.

In this short campaign there were 13 men killed and 48 wounded, out of a command 150 strong.¹ The papers throughout the country mentioned it for a day or two as "the Ute affair," and there it rests, being one of several instances where the percentage of loss is greater than that experienced in battles of which monuments are being erected and elaborate me-

¹ Killed 8 2/3 per cent., and 32 per cent. wounded.



INFANTRY COVERING THE WITHDRAWAL OF CAVALRY.

monials published to commemorate deeds of bravery.

AFTER the command brought down by General Merritt had been well rested and was ready for another advance, it proceeded through the mountains to White River and the agency. It was a beautiful bright morning in October when we bade good-by to the rescued command under Captain Payne, whose faces were turned towards home, while we marched south to rescue the employés at the agency. The infantry and wagon train marched on the road, while the cavalry were well out on the flanks and in advance. The white horses of B Troop, 5th Cavalry, could be seen now and then winding along the crests of the hills on one side, while the blacks of A Troop kept pace with them on the other. No attack could have been made on that column without due warning, and the result was we crossed the high hills and wound through cañon after cañon, reaching the valley of White River and the agency without hearing a shot or, to my knowledge, seeing an Indian.

At the agency a horrible sight presented itself. Every building had been burned, the bodies of all the male employés were stretched upon the ground where they had been murdered a few days before, and the women had been carried off into a captivity worse than death. After the dead had been buried, the command went into camp on White River.

The Indians had taken to the mountains, and in order to follow them it was necessary to abandon wagon transportation and fit up pack trains. While these preparations were going on, we had still another sad experience, and a reminder that the Utes were still near us and relentless enough to take any advantage presenting itself.

A party under Lieutenant Hall, regimental quartermaster, was sent out to reconnoiter and look for a trail across the mountains from White River to Grand River. With this party was Lieutenant William Bayard Weir, of the Ordnance Department, and his sergeant, Humme. Weir went out as a volunteer to accompany Hall, and to hunt. As the party were riding along on the trail, a small herd of deer was discovered off to the left in a ravine. Weir and Humme went after them, while Hall kept on to the front. He had not gone far, however, before he saw fresh Indian signs, and soon afterwards heard sharp firing to his left and rear. On turning back to ascertain the cause and to help Weir if he should be in trouble, he was fired upon himself, and discovered that he was surrounded by Indians. He covered his party as quickly as possible in the dry bed of a stream near at hand, and kept the Indians off until after dark. Then riding into camp he first discovered that Weir had not come in, and reported that he was probably killed. The battalion of the 5th Cavalry was turned out at once, and, as it was 10 P. M., we had an all-



THE SPORTSMAN TOURIST

A Bloodless Coup

By GEORGE B. GRINNELL

A LONG time ago, a war party made up half of Arapahoes and half of Cheyennes started from their camp in the mountains near the Laramie River to go to war against the Utes. Red Bull, the head chief of the Arapahoes, was the leader. Most of the war party were traveling on horseback, but a few were on foot.

It was in the winter time that they started, and the weather was cold. For many days they traveled south along the Wind River mountains. They found no enemies, and nothing happened.

One day, as was their custom, they sent scouts out from the camp to go ahead of the party and see what they could discover. The men had been gone but a short time, when they came back and told the leader that they had seen a camp of Utes. When the leader of the war party heard the news, he determined to go that night to the Ute camp, and to take as many horses as they could. Some of the young men were to look over the prairie and gather the loose horses they found outside the camp, while others should creep into the village and cut loose the better horses that were tied up close to the lodges.

During the day they made themselves ready, and as soon as it was dark all started for the camp, which was close to them. Those who had horses took them part way to the camp, and then

horse that was tied in front of a lodge, the Ute that owned it heard him, threw back the lodge door, and shot at him. Then all the men of the war party ran, and began to call to each other that the Utes had shot a man and were after them, and they all jumped on the horses that they had taken and rode off as fast as they could in the direction of their home.

All did this except Red Bull, the leader. He was one of the bravest men in the camp, and



YOU.

one of the wisest. When he saw all the others riding away north he thought it would be better if he went by himself another way, and instead of going toward the Cheyenne camp, he rode in the opposite direction, south. He rode that night in the storm until he came to a stream on which some timber grew. He was freezing, and it was so cold and the storm was so bad that he determined to stop there in the timber until he could warm himself. It was away in the middle of the night when Red Bull reached the timber. He stopped, dismounted, and tied his horse; then he began to look about for some shelter from the storm—some place where he could be out of the wind and the snow. At first he could find none, but at last, not far from his horse, he walked against a high cut wall of rock, and as he felt along this wall he came to a hole, and crawled in there to get out of the wind and snow. He found the hole deep, and soon got in and sat down.

For a little while Red Bull sat there in this cave, shivering but glad that he had got in out of the wind, and then he began to feel about with his hands to find a good place to lie down. As he was doing this he put his hands on a man's knee.

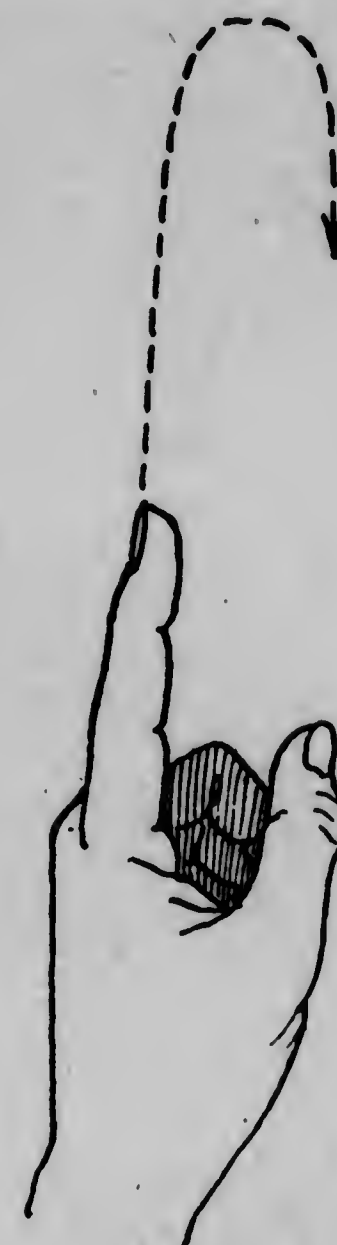
"Ha!" Red Bull was surprised. He covered his mouth with his hand.

After a little he felt along and put his hand on an arm, and a breast, and found that it was really a man—a live man sitting by him. He said to himself, "Why here is a Cheyenne or an Arapahoe who has got here ahead of me," and he wondered who it could be. Pretty soon the other man put out his hand and began to feel of

Red Bull, and felt of him all over. Neither spoke. Presently Red Bull took hold of the man's hand and raised it, holding it before his own breast, and shook it and then touched the man's breast with his finger; thus making the sign "Who are you?" He let fall the hand, and the other man took hold of Red Bull's hand and asked him in signs, "Who are you?" Then he put Red Bull's open hand close to his face and rubbed the back of the hand with his own fingers—"black" (Ute), and then he touched his own breast with Red Bull's hand. Then he closed all Red Bull's fingers except the first, touched his own breast with it, moved it before him in a wide circle, then pointed it upward, raised it high, bent it over, and brought it down, pointing toward the ground; thus saying, "Of all people about here I am the Chief."

Now they changed hands, and Red Bull took the Ute chief's hand, drew all the fingers together to a point, and with them tapped his own right breast, saying in signs—Arapahoe—tattooed on the breast. Then by the same signs that the Ute had used he said to him, "Of all the Arapahoes about here I am the Chief."

Now the Ute took Red Bull's hand, brought it close to him, and shut down all the fingers except two which he left extended side by side and touching each other, and then pushed it outward,



CHIEF.



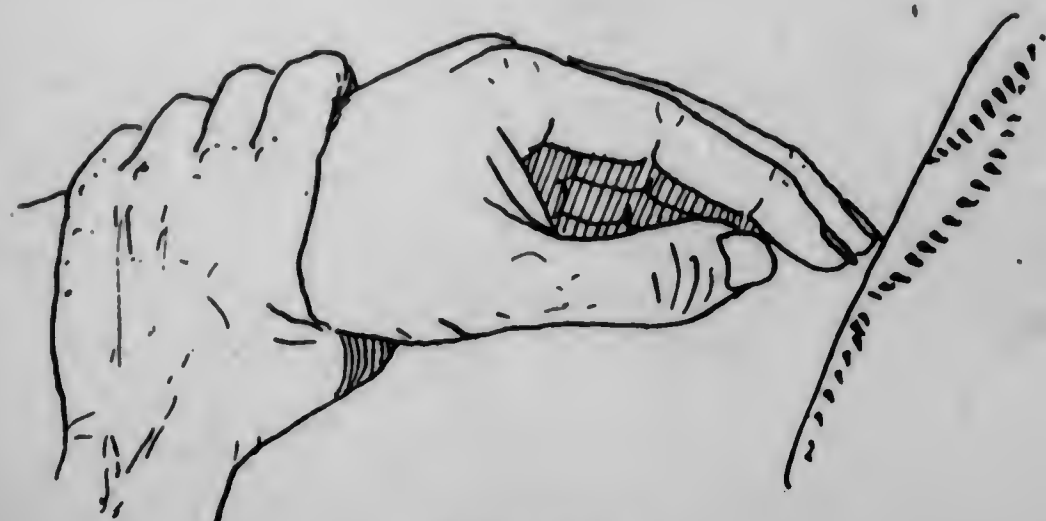
QUESTION SIGN.

tied them up, so that if there was an alarm they could get them quickly. From this place all went on foot, and a part of the men went into the village, while a part looked over the prairie. It was a terrible night, very cold, and blowing and snowing so hard that one could see but a little way.

While one of the men was cutting loose a

signifying "We have met together and are here side by side like friends." Then he took Red Bull's hand, closed all the fingers except the index, pushed with the forefinger his own body and Red Bull's body, and then, holding Red Bull's hand in his own, pushed it sharply down and snapped his own fingers out as if suddenly letting go of or throwing something away. This

meant "To pierce (kill) each other would be bad." With one hand, he pushed Red Bull's hand toward the entrance of the cave (outside); and then shook it as if shivering (it is cold); tapped the back of Red Bull's hand with the tips of his own half spread fingers (it is snowing). He made the question sign; and taking Red



ARAPAHOE.

Bull's forefinger, bent it up at the second joint, then he struck the tip of the finger with the palm of his open hand (a pipe filled); then put Red Bull's closed hand close to his forehead and lowered it (do you own or possess?); then he drew the hand back and toward his own mouth, and moved it out nearly the length of his arm and back toward his mouth and out again (smoking).

Now Red Bull took the Ute's hand, closed it, and brought it to his own forehead, and moved it outward and downward (I have one). Then he let the hand go, and reached around to his fire bag, took out his pipe from its case, filled and lit it, and handed it to the Ute chief, and he smoked, and they both smoked. When the pipe was smoked out he placed it on the ground.

Again he took the Ute by the hand, and brought it over and touched his own breast, and then touched the Ute's breast, and made the sign for smoking; (you and I have smoked). Then he made the sign for cutting (a knife), touched the Ute and himself, and made the sign for putting down and for sleeping ("let us put away our knives and sleep"). They slept there together all through the night.

When they awoke and looked out, it was day and clear weather. They got up and went outside, and the Ute said to Red Bull by signs:

"My friend, I have a good horse tied down there; he is very fast; a fine horse. I give him to you."

Red Bull said, "My friend, I have a horse picketed down here; he is a good horse. I give him to you."

Red Bull was wearing his war shirt, handsomely ornamented and fringed with scalps, and with a bundle of medicine tied on the shoulder. He pulled this off and said, "My friend, I give you that shirt." Across his scalp-lock he wore an eagle feather tied to it. He untied this and handed it to the Ute and said, "I give you that. Tie that in your head, and when any one shoots at you he will not be able to hit you."

The Ute also wore a fine shirt, and he pulled it off and said to Red Bull, "My friend, I give you my shirt. There is no medicine on it, for I am not a medicine man, I am only the head chief." He had a gun and a bow, and a quiver full of arrows, and these he gave to Red Bull, saying, "I give you these." He wore a fine pair of buckskin leggings and a fine robe, and he took off the leggings and gave them and the robe to Red Bull, saying, "My friend, I give you

these." He took off his knife and said, "I give you that."

Red Bull had a fine robe worked with porcupine quills, and he gave this and his gun to the Ute, and also his leggings and his knife. So these two exchanged clothing, arms and horses. Then the Ute said, "I have some meat here. We will make a fire and cook it and eat." They did this. Then Red Bull said, "Let us go and get our horses," and they went down to where the horses were. They were tied right close together—side by side. Red Bull had no saddle on his horse, and the Ute had one. So he said to Red Bull, "My friend, you have to ride a long distance, and I have only a short way to go; you take my saddle. Also, since you have a long way to go and you may perhaps meet some enemy, I will give you my balls and my powder for your gun. I have more at home in my camp." Then the Ute gathered up a big lock of hair over his temple, and said, "My friend, take your knife and cut this off and take it home with you, and when you get to your camp, blacken



FILLING A PIPE.

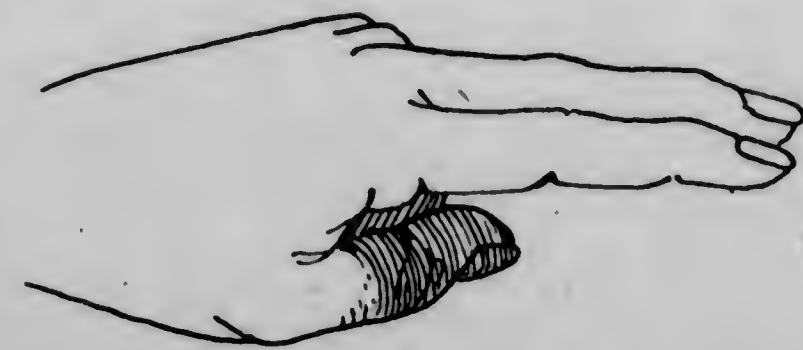
your face and dance, and tell them that you have counted a *coup* on the head chief of the Utes."

Then Red Bull gathered up a lock of his hair and said, "My friend, take your knife and cut this off, and when you get home, blacken your face and dance, and tell them that you have counted a *coup* on the head chief of the Arapahoes." Each cut the hair off the other.

The Ute said, "My friend, I would like to take you to my camp with me, but perhaps your party have been fighting with the Utes, and if they have news of it in my village they will kill us both if I take you to the camp. But if my people should come on us now while we are to-

gether, I will fight by your side and die with you, fighting my own people."

Then the Ute said, "What is your name?" Red Bull answered, "My name is Red Bull." Red Bull asked the Ute, "What is your name?" The Ute said, "My name is He Who Walks in the Air." Then said the Ute, "Let us exchange names. I will give you my name, and you give me your name." They did so. Then Red Bull put his arms around the Ute and hugged him,



SIDE BY SIDE.

and the Ute did the same with Red Bull. The Ute said to his friend, "Now we part. You go and I will go." So they parted, and each went his way.

The Utes chased the Cheyenne and Arapaho war party, and in the morning at daylight caught them, and they had a big fight. Two of Red Bull's party were killed, and the Cheyennes and Arapahoes killed three Utes. Neither party ran or pursued. After these men were killed, both parties drew off and went home. One night after the Cheyennes and Arapahoes had reached home, Red Bull came to the camp and told his story, and they danced.

About two years after this the Arapahoes made a peace with the Snakes. Then the Snakes went with them to the Utes, and there also they made a peace. Red Bull and He Who Walks in the Air met, and became great friends.

All this happened many years ago, but in the year 1893. White Bull, a chief of the Cheyennes, went to the Snake and Arapaho agency at Fort Washakie, and there met a very old white-haired man, a Ute, whom he asked if he remembered anything about these men. The old man said that he remembered them, and added, "We have now in our tribe a chief named Red Bull. Although this happened long ago this name still remains among our people, and is handed down from chief to chief."

The Passing of Pussy Tom

By EDMUND F. L. JENNER

SIXTY-EIGHT lambs from forty sheep ain't so bad. I guess them sheep will clip near six pounds of wool right straight through. Them five or six oldest lambs will be ready to ship in two weeks' time; and they say good lambs are worth three and a half each. Wool's worth twenty-five cents a pound, cash, and those two barren ewes I mean to stall-feed and sell."

So spoke Hiram Hawkins as he leaned on the fence of the two-acre paddock close to his house. The sheep were freshly washed. In a day they

would be dry enough to shear. The lambs varied from sturdy youngsters, almost fit for the market, to weak, wabbling babies only a couple of days old. Abraham Lincoln, the imported ram, had already been sheared. The scales recorded the fact that his fleece weighed fifteen pounds odd ounces.

Mr. Hawkins was engaged in mixed farming. It was his great ambition to become the owner of a hundred sheep. Starting on a capital of nothing at all, he had saved enough to buy a backwoods clearing. That was twenty odd years

Writings on Washoe Indians

80/18
c

Story told by Hank Petr
Washoe Carson Indian
School, June 20, 1935

There were two girls. They went up on mountain and were lying down looking up at sky. It was night. Their mother and father were dead. They just had old grandfather. They looked up at stars and began to talk and joke. They were sisters. One sister said "I wish I marry Big Star because it has big ^{bright} eyes." Then the other sister said, "I wish I marry Little Star." After while they went to sleep and then stars come down to them + ~~took~~ pull girls up in sky where they live. One girl marry Little Star and other marry Big Star. Our sister have baby star child. They have everything up there just like we do down here - deer hunts and same kind of food and everything. Everyday Little Star bring deer meat to his wife to eat. But Big Star didn't bring deer meat. He go someplace and cut fat out of his own side and take to wife to eat. They eat together and Big Star's wife ask sister if her meat taste good. She said yes. so Big Star's wife say "My meat taste funny."

There is something funny about this." So she put fat near fire and it didn't melt like fat but got hard in ball. Her husband would try to get farther away from fire and that was because when fire burnt fat it burned him.

One sister had little star papoose. The sisters would go out every day to get wild onions to bring home. Take baby with them. Little baby always suck on deer sinew and then it wouldn't cry.

Big Star said. "Don't go to dig ~~where~~ at place where ants have sand pile - or ~~ant~~ hills because if you dig there you will fall through to other country."

There was lots of green food there. They used digging stick to dig up roots and things. Girls walk a way and come to ant hill. One girl say "I'm going to dig in ant hill anyway." So she took digging stick & stuck it in sand pile. The bottom fell thru and she could look down to other country. Both the sisters looked in hole & could see there old grandfather on earth. He was walking around along the streams and roads like he was looking for something. They decide to go down to him. They talk together. Then they begin

to gather up sinews, lots of sinews, so they can make rope to reach to the earth. They tell their husbands the sinew is for the baby so it can suck ~~on~~ on the sinew and won't cry. Then they make ladder out of sinew. Later they tie ~~it~~ ^{it} to tree and put it thru hole. Then they tell men to go off and hunt deer & when they were gone they take their lunch and start down ladder. They take ~~the~~ star child with them. They go about half way down & were coming close to earth when baby starts to cry. The baby was in papone basket and other girl said to sister. "You better unwrap baby and carry it in your arms so it won't cry." So sister unwraps baby & holds it tight in her arms but all of a sudden "Snap" just like that the baby jumps out of her arms & goes back up to sky to its father. Then the baby starts saying "going on sinew, going on sinew, going on sinew" until its father hear its & comes up and looks at it and says "What's the matter? What are you saying? Where is your mother?" Then the tree that the ladder is tied to starts to shake

and he sees what has been going on.

Big Star brings his long knife (Tah'-gil) and begins to saw the snow. While he saws he says "Keh-Keh; Keh-Keh; Keh-Keh" and then when he cut it in two he says "Koom")

And when he cuts it the whole thing falls down onto the grandfather and they are all killed! The place was on a mountain near here (S.W.) and some of the sky plants came down too and you can still see some of them growing over there and lots of ant hills too!

J.L.C.

2. Copper implements from an ancient interment in Houghton County, Mich., through the Bureau of Ethnology, from Mr. Isaac Otis, Westburg, N. Y.; 4 specimens.

3. Ancient stone implements from the West Indian Islands; 274 specimens; through the Bureau of Ethnology; from Mr. Louis Guesde, of Pointe a Pitre, Guadeloupe Island.

4. Three antique printing presses, from Mr. John A. Lant, Tarrytown, N. Y.

5. Collection of small arms, from Col. W. C. Dodge, Washington City; 57 specimens.

6. Collection of implements, etc., from an Illinois mound, through the Bureau of Ethnology, from Mr. C. E. Clifton, Washington City; 140 specimens.

7. Collection of Washoe Indian baskets; 47 specimens, through the Bureau of Ethnology, from Mr. Eugene Mead, Grand Rapids, Mich.

8. Ethnological specimens from the tribes of Angola, Africa; 59 specimens; from Rev. W. P. Dodson, Brooklyn, N. Y.

Permanent deposit.—1. Historical collections relating to the Spanish-American war, cannon, small arms, uniforms, etc.; 66 specimens, from the United States Navy Department.

2. Historical flags; 33 specimens, from the Smithsonian Institution. (Gift of Library of Congress.)

3. Personal relics of Gen. Thomas Swords; 48 specimens, from the Smithsonian Institution. (Gift of Miss E. H. Cotheal.)

Loans from private sources.—1. Collection of vases, by Grueby Faience Company, Boston, Mass.; 12 specimens.

2. Collection of important objects, historical and personal, by Admiral George Dewey, United States Navy; 80 specimens.

3. Historical collections by the societies of Colonial Dames (53 specimens) and Daughters of the American Revolution (18 specimens).

4. Collection of books and bindings, by Miss E. R. Scidmore; 23 specimens.

5. Collection of stone implements from Georgia, by Dr. Roland Steiner; 18,907 specimens.

6. Autograph letters of persons prominent in the civil war; 103 specimens; by Mrs. L. O. Mason.

7. Military and personal relics of the Ord family; 28 specimens; by Lieut. James T. Ord.

CARE OF COLLECTIONS.

During the past year, and during the two preceding years as well, there was a constant shifting and reshifting of the collections, resulting from reclassification and the demand of additional material for installation. Instructive and valuable specimens have been selected and placed on exhibition and less important material has been placed in

Wintoon Indians

Wintoon

The earliest notice of the Wintoon I have seen is a brief description by James D. Dana, who in 1841 was one of ~~the~~^a party of the Wilkes Exploring Expedition which traveled overland from the Columbia River to the Sacramento. Dana says: "The natives seen on reaching the Sacramento plains, resemble the Shasta Indians in their regular features. They have thick black hair descending low on the forehead, and hanging down to the shoulders. The faces of the men were covered with red and black paint, fancifully laid on in triangles and zigzag lines. The women were tattooed below the mouth. They were a mirthful race, always disposed to jest and laugh. They appeared to have had but little intercourse with foreigners. Their only arms were bows and arrows--and in trading they preferred mere trinkets, such as beads and buttons, to the blankets, knives, and similar articles which were in request among the northern Indians".--Hale, Ethnography U.S. Exploring Expedition, 222, 1846.

a fragment of vocabulary (22 words) collected by Dana & published by Hale (Ibid, 630).

I have never taken a vocabulary of the Tehama tribe,
or of the 'No-e-ma', ^(indicated on Brown's map as) ~~apparently~~ (a river tribe or band
just north of Tehama, between Tehama and Red Bank Creek,
my long continued efforts in search of a living Indian of
either tribe having failed. It becomes necessary therefore
to fall back upon fragmentary lists of words gathered by
persons unfamiliar with this kind of work. Of such, the
only ones known to exist for the river strip under considera-
tion are ^{two} ~~Z~~ from Tehama[✓], and ^{two} ~~Z~~ from a tribe or band called
Noema (and Noemuc), shown on Brown's map of 1852 as just
south of Red Bluff Creek (now known as Red Bank Creek). Sur-
prising as it may seem, these differ enough from one another
to indicate the existence of two dialects, both related on
the one hand to Nomlakke, on the other to Northern Wintoon.

But while sharing many words with their northern relatives,

✓ One of these, ~~a short one~~ by Alex. S. Taylor, was published
in his 'Indianology of California' (Calif. Farmer, Vol. 13,
No. 16, March 23, 1860). The other, likewise called Tehama,
was collected by H. B. Brown in 1852 for Gen. J. R. Bartlett,
and published in Power's 'Tribes of California', 1877. ~~I have~~
~~the original manuscript.~~

hardly a single word--aside from those common to the whole series of Wintoon tribes--is like the corresponding word of the Ko-roo--the tribe with which they are in direct contact on the south.

It thus appears that the most complete break in the dialects of the Wintoon stock, all the way from near Mt. Shasta to San Francisco Bay, is along an east-west line passing just north of the towns of Norman and Princeton--a line separating the River tribes Ko'roo and Nomeltekewis, and the interior tribes Choohelmensel and Dah'chinchinne.

This substantiates the statement often made to me by aged Colusa Indians from both Kah'-chil and Wi'-ter-ry rancherias, namely, that the tribe immediately north of themselves spoke a language wholly different from their own--one they could not understand.

reprinted below
 A.S. Taylor's vocabulary, (was secured from Indians ^{at} near
 the town of Tehama. It appeared in The California
Farmer (newspaper), Vol. 13, No. 6, March 23, 1860.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
Sun	tooka	ducks [Redtail Hawk]	lad-it
bird	chil chil	salmon	newey
crow	cak	beaver	memlook
tree	dutchy	otter (river)	mem-tooley
water	mem	man	wintoon
Earth	battah	woman	dastey
acorn	widdock [of <u>q. l. bata</u>]	grasshopper	weelik
bear	wimil	elk	coolit
coyote	shedit	deer	shummit
geese	lok-lok		

Alex. S. Taylor, in his 'Indianology of California', published in the California Farmer, 1860-1863, gives the following vocabulary of Indians near the town of Tehama on the Upper Sacramento. He writes:

"A friend, living near Tehama, gave me the following vocabulary of the Indians near that town, on the Upper Sacramento. For 100 miles up and down the river and the neighboring mountains, the same language is spoken or understood.

There were in the Sacramento Valley, or near that river in 1843, as far up as Red Bluffs, when he first established his rancho, near Tehama, as many as 50,000 Indians.

The Colusi Indians of the Sacramento River, bury their dead, but do not burn them. They make a round hole in the ground, and put them in after tying them up like a bundle. Into the grave,

Republished by M.P. de Lucy-Fossarieu, Les Langues Indiennes de la Californie, pp. 21-41, 1881.

Taylor 2

they put all the dead man's arms, baskets, ornaments, eatables, etc., and then cover^d him over. On one occasion, in 1856, a friend of mine saw 200 strings of beads buried with a woman near Colusi."

Alex. S. Taylor, Indianology of California, Calif. Farmer., Vol. 13, No. 6, March 23, 1860.

In a later issue of the Calif. Farmer Taylor says "Tehama is the Indian name for the Sacramento River."-- Calif; Farmer, Vol. 13, No. 18, June 22, 1860.

Quoting Gen. Sutter (prior to 1846) :". .across the Sacramento [from the Nemshous between the Bear and American Rivers] were the .Yolos and Colusas." - A.S.Taylor, Calif. Farmer, Vol. 13, No. 16, June 8, 1860.

LOCAL NOTES.

sent bi-weekly for the information of the employees of the
Smithsonian Institution and its branches.

Thursday, June 21, 1923.

Secretary Walcott writes that he and Mrs. Walcott reached Radium Hot Springs, British Columbia, after a pleasant rail trip, and found their tents up and dinner awaiting them. They have already made trips into the mountains, resulting in some fossils being received at the Institution, and Mrs. Walcott writes that the spring rains have brought forth quantities of flower blooms, and that she already has six flowers awaiting time to sketch them, several being not heretofore included in her collection.

Dr. C. Hart Merriam, Associate in Zoology, U. S. National Museum, witnessed and photographed recently a very extraordinary ceremonial performance of Wintoon origin in which members of some eight Indian tribes took part. He writes: "It lasted 3 days and 3 nights and I took over 80 photographs of the daytime costumes on the actors, but I found myself too old to stay up nights after the first night (when I remained in the half-underground roundhouse with about 150 Indians till 3 in the morning) so my daughter stayed after I had to crawl into my sleeping bag. The feather costumes are wonderful and startling, particularly the headdresses, some of which are nearly 6 feet across.

On the 2d day two or three white men came with a moving picture camera and set it up and began turning the crank - as if they owned the whole thing. But the Indians went after them pronto and told them to take out the film or they would throw the machine into the river. They obeyed and the little Indian children amused themselves by playing horse with hundreds of feet of exposed film!

Meanwhile, I was busy taking pictures which I think you will think worth while when I show them to you on my return."

Winton: Notes on Choo-hul-mem-sel

Ko-sha-o. Indians of Dry Creek (so rich San Joaquin
River above Ft. Miller)

Destruction of their ranches by whites
Aug. 13, 1856. - Rpt. of Lt. LaRette L. Livingston,
commanding Ft. Miller, dated Aug. 17, 1856. - House. Ex.
Doc. 76, 34th Cong. 3^d Sess. 136, 1857.

meaning of muk, bog, lak'ke, Ker'-ril etc

Packer to region to N + E Ques:

Was there much change in language N of Elder Cr (Wie'-ker-ril) to Red Bank?

Was Dak'muk (West of Red Bluff, between Cottonwood + Red Bank) like N Winton or Wie'ker-ril?

Was Tahama Losamuk much dif from Nom'lak'ke?

Was Nom'lak'ke similar or widely dif. from So Stoney Cr - Orland to Willows?

What tribe Frente ^{hill} ^(meaning of Dak' & of chin-chinine) (Dak'-chen-chinine)?

Was Frente same as Orland + Willows?

Was Frente at all like Sites-Ladoga?

Did Sites tribe go north to Franco ^{Gravenick} ^{Yes} & was N line west along Glenn-Colusa line?

for Shochehmen
Kumuk'ke

Orland-Fruto region said to talk same & called Poo-e-muk
meaning 'easterner'. (Told me by Siendstone Noi-muk & Stoney Ford)

Shoshone) - same

Tribe N of Briscoe Cr on West side Stoney Cr same as Siendstone.

Mt. House (Menado) val. dividing line between
'Klet' Win of eastern & Sites tribe.

Mountain house site belongs to 'Klet'

Told me by Sites - Leander Win

~~Siendstone tribe called the valley 'Poo-e-muk'~~

Dah'-chin'-chin'-ne - name of Fruto tribe - to say Shoshonean sel

Bridgeport = Winslow. Name old Reha.

Hiphers Cr Reha - $2\frac{1}{2}$ to Stoney Ford =

on ridge 8 m N of Stoney Ford + just W of Stoney Cr

Grimes Rancheria, Sacramento
River south of Colusa.
Pat-win tribe

Various Indians have told me
of the gradual but progressive loss
of their lands at the Pat-win
rancheria below Colusa. The
whites have closed in on them
until now they have absolutely
no land on which to graze stock
or horses, or ^{grow crops} ~~most~~ of them
are dead. Two families have
moved to the Win rancheria
near Rumsey in Capay Valley,
where one has taken up land
on the eastern edge of the rancheria
& extending thence easterly up the steep
mesa slope to the top.

Nov. 23, 1904)

SACRAMENTO, CAL. BEE

NOVEMBER 23, 1935

Descendants Of Colusa Indian Tribe Hold Fete

RANCHERIA (Colusa Co.), Nov. 23.—The living members of the Colusa Tribe of Indians after which the City of Colusa is named, celebrated here to-day with a Thanksgiving feast and program, with Edward Swingle and Roy Nash of the Indian agency in Sacramento as their special guests.

It is an annual affair and for it the Indian women prepare for months. Corn bread, not unlike that served by the Pilgrim Fathers

at the first Thanksgiving feast, together with turkey, acorn dressing and dried berries make up part of the menu.

Mrs. Lee Mace, the teacher of the grade school in the Cachil Dehe district, which includes the Rancheria, prepared the program, which among other numbers included the folk songs and dances of the Indians. There is an enrolment at the school of sixty students. All of them are Indians of mixed blood.

CHOO-HEL-MEM-SEL

Miscellaneous Notes

Milk teeth.-- The milk teeth are called ^{Baby teeth} E-li'-cho she. When shed they are put in a gopher's hole to trade with the gopher (Thomomys).

Head net for men.-- Ordinary kind, Kit-te'-ko; for rich people,

Buk' cher'-ro; beaded and very valuable, His-se' cher'-ro.

During the ceremonies the leader of the dance wears a headdress called peo'-tā, the crown-piece of which is of the white down of the snow goose. The occiput piece, called li'-e, projects backward from the back of the head and consists of tail feathers of the magpie, worn horizontally (pointing backward). The leader of the dance also wears on each side of his head a forked feather pin standing out sideways. This consists of two white feathers (sometimes three), each five or six inches in length, attached to a wooden pin.

Head Band.-- The women wear a broad black and white head band called tip-pe-lis, made of the dried skins of cormorant and snow goose with the down left on. The skin is rolled (not flat) and is decorated with woodpecker scalps and beads of abalone shell.

Red Feather Bands.-- The men wear, hanging down from the back of the head, long broad bright scarlet bands, called lil'-loo-pan'-nah-nah, made of quills of the red-shafted flicker.

Ear decorations.-- Some of the people wear ear decorations, called bun'-nah-hah. These are straight bones several inches in length, worn horizontally through the lobe of the ear. The bones commonly used are those of the eagle and condor.

In addition to these, small flower-like rosettes of brilliant feathers are sometimes worn in the ear.

Nose Stick.-- The nose stick is not worn by this tribe.

Sliver Catcher.-- For picking out slivers, a small needle-like bone from between the front hoofs of the deer, is used. This is called pān.

The House.-- Houses are called kā'-wel. In early times they were made of planks of the Digger pine (*Pinus sabiniana*).

Another kind of house, called tich'-e kā'-wel, consisted of a framework of poles covered with pine bark and chemise brush overlain with earth. The timbers were usually of blue oak.

Ceremonial House.-- The ceremonial or round house, called 'hloot,

was large and highly domed and covered with bundles of tules.

It had a single large centerpost.

A smaller round house, called koo-lah, was similar to the 'hloot and was covered with earth. In it the dancers were trained and taught the songs.

There was still another round house, called the Dream dance house (baw-le 'hloot). It was covered with shakes.

Sweat House.-- There was no regular sweat house, but the people took their sweats in the ordinary living house.

Camps.--- Camps are called poo-chil. Those used for a length of time had conical bark huts called kah-pah-lah kã-wel.

Canopies.-- The brush-roof canopy has two names, ^{shade} kool and shěh.

Acorn Cache.-- The acorn cache, used also for pine nuts, is called choo-bee. It was eight or ten feet high and, covered with bark and grass, it stood on the ground.

Another kind of cache, called awl-lah, was a hole dug in the ground, lined with grass and pine bark.

Torches.-- The old time torch, called bi', burns a long time. It is made of the wood of Rhamnus ilicifolia, called se-li'-pi.

The Smoke Fan.-- For smoking out squirrels, a fan, called le-pi', is used to drive the smoke into the hole. It consists of the wings of a Screech owl fastened into a split stick, one on each side.

Hair nets.-- Men wear hair nets. The ordinary kind is called

ki-te'-ko; those worn by rich people, buk'-cher-ro. A beaded and still more valuable kind is called his-se'-cher-ro.

Treatment of redbud for baskets.-- In making and decorating baskets, strands of redbud (cercis), called lool', are used. The red-purple color of the designs reside in the bark, for which reason the bark must be left on. The branches are cut in the autumn, after the leaves have fallen. If a darker color is wanted, the strands are soaked in water over-night. For the uncolored body of the baskets, the redbud sprouts are cut in the spring, when the sap begins to rise, and are heated over fire until the bark begins to pop. It is then peeled off and the wood split into strands of the desired size. These strands without the bark are white.

Tobacco.-- Wild tobacco, called lawl', was originally made by Sě-deu (Coyote man).

Cremation.-- Burning the body of a dead person is called ěh'-pah or es'-pah. Burning a live enemy is called bil-pah.

The funeral pyre is called chah-kel'; the ashes and burned bones, shoo'-dook; the funeral at time of burial, ter-re'-che.

The mourning and crying are called wah-too'-per-re.

The second mourning ceremony, held at a later period, is called be-le'. Its essential feature consists of the burning of valuables for the benefit of the dead.

The people cry one night, and when the morning star comes up they begin to burn the food, baskets, clothes, beads, feather belts and other articles brought for the purpose.

Two women stack up the articles to be burnt. Before casting the baskets into the fire they dance and sing, holding the basket in front.

When a person dies, the spirit, mol-low-win, goes south at first, then crosses the Pacific Ocean and after that goes up into the sky. But the ghosts of bad people stop at the ocean shore and

turn into the coyote and other animals.

Thunder is called kim-me. It originally came from two fawns who went up into the sky and were transformed into thunder.

The rainbow is called sahk-cho-rēl (meaning blood curve).

THE COMING OF THE INVITED GUESTS

When the invited guests from other tribes and ranch-
erias are approaching, the head Chief, Sek-to, stands on
top of the roundhouse and addresses them, repeating over
and over again the words:

Ha"pe-oo'-ro wer'-re, pe-oo'-ro wer'-re, pe-oo'-ro wer'-re.

Yem-ne li'-yook ar'-ro bā-te.

Ha, all right, come, all right, come.

The road is good

ANIMAL NOTES FROM THE CHOO-HEL-MEM-SEL.

The big Wolf is called Hool. A Timber Wolf was seen at Black Butte in the California National Forest in the winter 1923-24.

The Golden Ground Squirrel (Callospermophilus), called Maw-pul-lik by the Choo-hel'-mem-sel, is said to occur on Snow, St. John, and Sheet Iron Mountains.

The meat of the Pocket Gopher (Thomomys), called Ki-e, is given to sick people to eat so that they will not die, the gopher being hard to kill.

The House Mouse (Mus musculus) has recently appeared in the country of the Choo-hel'-mem-sel and is called Too-loo-kon.

Dogs, called Choo'choo, were not known until the Spaniards came.

The California jay (Aphelocoma), called Chi'-ēt, plants acorns.

Certain animals and plants have names implying the direction in which they occur or from which they are believed to have come. Thus the Blue Grouse (Dendragapus) is called Num'sah-kah'-ki, meaning 'West Quail', and the great Pileated Woodpecker (Ceophlaeus), Num ter-rat', meaning 'West Woodpecker' -- Num being the word for 'west.'

The smaller woodpeckers are called Too-dit' too-dit'. The redbreasted Sapsucker is believed to be the male of the Hairy Woodpecker.

The Blackheaded Grossbeak (Zamelodia) is called Lool, which also is the name of the redbud bush (Cercis).

The proper name of the Rattlesnake is Te-wēl', but it is sometimes called Pom shel-li', from Pom ground, and Shel-li' Grizzly Bear.

The word for fish is Teer. The trout is called She'ah teer, meaning toothed fish, from She (teeth). The fins of a fish are called Tār-bek, meaning movers.

Hairy caterpillars are called Shil-li' shil-li'-men, from Shil-li', the grizzly bear.

PLANT NOTES FROM THE CHOO-HEL-MEM-SEL.

Several trees have different names, according to whether they are young or full grown. Thus the common Douglas Spruce (Pseudotsuga) when full grown is Bah-tahm', when young Mo'-yek; and the Valley Oak when full grown is Hlaw', when young We'-oo.

Similarly the acorn of the Blue Oak (Quercus douglasi) while still green is called Yar'-te, while after turning dark it is Moo-lah'-kah.

The wood of the Holly Buckthorn (Rhamnus ilicifolia), called Se-le'-pi, is used for torches because it burns a long time.

The Sage Herb (Kit'-te), an almost universal medicine among California Indians, is used by the Choo-hel'-mem-sel both as a tea and as a wash for measles.

Green grass is called Sek'; dry grass Poo'-sah.

Indian hemp (Apocynum), called Pě^{hl} (or Pě^{sl}), makes the best string and thread.

Winton: Tribe list of River Tribes Tehema and Neoma

✓
✓
Center
L.C. → Tribelist of river tribes Tehama and Noema

Bah'-tse (Bah'-tze, Bah-che)... Mitchōpdo name for River Winton village on west side Sacramento River at Jacinto (southwest of Chico).. The location falls within the territory of the River Winton tribe called Noe-muk by tribes farther north. Village said to have been shared with Mitchopdo . (told me by Jack Frango, old full blood Mitchopdo.

Chary... Name used by general Bidwell for tribe between Sacramento and north or west Fork Stony Creek in 1844.

Justus H. Rogers, Colusa Co. History , 53, 1891

General Bidwell states that his route was up the east side of Sacramento River to the Forks of Stony Creek and down the west side.

Chene... Sacramento Valley village visited in 1843 or 1844 by General John Bidwell but not located. Historical Sketch of Butte Co., ~~Smith and Elliott~~, Oakland, p. 11, 1877.

Cheno... Bancroft (after Ordaz MS Diary), History Calif., II 447 footnote, 1885. see Tsa-na.

Che-no... eighteen Calif. Treaties, 1852; Senate reprint, 3, 28, 30 , 1905. See Tsa-ne

Chine Village (Brown MS Drawings 1852) . See Tsa-ne.

Co-ha-ne (or Co-he-ne)... Tribe meeting Treaty Commissioner at Colusa, September 9, 1851. --eighteen Calif. Treaties 1852; Senate reprint 3, 33, 1905. (Spelled Co-he-nacon page 35)

"Indians residing near to Mag (Major) Reading's, on the upper waters of the Sacramento river"... Vocabulary given by Adam Johnson in Schoolcraft, Ind. Tribes, IV, 414-415, 1854.

This vocabulary is a ^averbatim copy (except a few typographical errors) of Major P. B. Redding's vocabulary of 1852, evidently sent by artist H.B. Brown to J. R. Bartlett. I have the originals of both Redding's and Brown's vocabularies. Redding's is headed "Noemuc and Wylacker", Brown's "Noema and Wy-lac-ker". See No-e-muk.

Ket-te de-he... Rancheria on site of present Princeton. Told me by Ko-roo at Kah-chi: also by Jack Frango, full-blood Mitchopdo at Chico. Southernmost village of tribe (closely related to Koroo) extending from Princeton northerly to site of Munroeville. --Synonymy: Ket-tee (Green 1891)

Ket-tee... W. S. Green in J. H. Roger's Colusa County History, 30, 1891.

Kummon... Yuke name for Nui-mok. (Lower Stony Creek). --Handbook Am. Inds., (from Kroeber Information 1903) pt. 2, 96, 1910 under Nuimok.)

Mom-pon-ways... Name given by Elliott and Moore for tribe
"who inhabited the territory between Stony Creek and
Tehama". --History of Tehama Co, 48, Elliott and Moore,
Pubrs. San Francisco, 1880. See Tehamas and Poo-e-muk.

Mo-mah... Village on west side Sacramento River by a lake
or slough near and just above Too-too two miles above
present town of Princeton. Told me by Jack Frango,
full-blood Mitchopdo.

Mo-ming-we... Village on west side Sacramento river near
and just below Yoot-dok-kah, which was just below Jacin-
to. Name means 'no water'. Told me by Jack Frango
very old full-blood Mitchopdo.

Nir-mucks... Given as name of tribe on Nome Lacke Reservation
in 1856, p. 802, 1857. See No-e-muk

Nir-muck... C. C. Royce, eithteenth ^{Ann.} Rept. Bur. Eth.
for 1896-97, part 2, p. 794 (publ. 1901). Written
Nirmuck p. 957. See No-e-muk

Noi-mucks... See No-e-muk

No-e-muk, Noema... Winton name meaning 'Southerners'
used as name of tribe on West side Sacramento River just
south of Red Bank Creek. In eithen Calif. Treaties,
1852. It is written Noi-ma, Noe-ma or Noe-ma-noe-ma,
and Noi-me or Noi-me-noi-me and used as if names of three

different tribes meeting U.S. Treaty Commr. at Reading's Ranch on Cottonwood Creek, Aug. 16, 1851.

Names "Noe-ma and Wy-lac-ker" stand at head of column in MS vocabulary (now in my possession by artist Henry B. Brown, 1852, as names of tribes or subtribes speaking same language. Name written Noemuc by Major P. B. Reading in 1852 in MS vocabulary (also in my possession) which agrees with Browns.

Powers, 1877, wrote it Nu-i-mok and located tribe on Lower Stony Creek.

Miss Alice M. Reading gives Noe-ma, Noi-ma, No-ma as forms of name in quoting MS copy of Treaty which she regards as original. --Courier Free Press, Reading, Calif., May 6, 1927.

Synonymy:

"Indians residing near to Mag (Major.) Reading's on the upper waters of the Sacramento river". (Johnson 1854)

Kummon (Handbook Am. Indians. 1910 after Kroeber infm.)

Nir-mucks (Stevenson 1857); Nir-muck and Nirmuck (Royce 1901)

Noe-ma... eighteen Calif. Treaties, 1852; Senate reprint 30, 32, 1905; written Noe-me-noe-ma Ibid. p. 3.

Noe-ma (Brown MS Vocabulary 1852)

"Noe-ma, Wylacker"... Powell in Powers, tribes of Calif., 518, 520-528 (vocabularies) 1877 (Refers. to S. I. Clls. 560. Vocabulary by H.B. Brown, 1852).

Noe-ma-moe-ma... C.C. Royce, 18th Ann. Rept. Bur. Eth. For
1896-97, Part 2, p. 784, 1899 publ. 1901; Noemanoema,
Ibid. p. 957

Noe-ma, Noi-ma, No-ma... Miss Alice M. Reading in Courier
Free Press, Reading, California, May 6, 1927

?Noemicks... Humboldt Times, May 3, 1856; Sacramento Daily
Democratic State Journal, Apr. 17, 1856 (Tribe on Nome Lake
Reservation)

Noemocs... Gatschet, Ind. Languages Pacific States, Mag. Am.
Hist. I, 160, March 1877.

Noemuc... H.B. Brown on some of his sketches of Indians, 1852;
Maj. P.B. Redding MS Vocab. 1852

Noi-ma... 18 Calif Treaties, 1852; Senate reprint, 30, 32, 1905.

Noi-ma... See Noe-ma (Miss Reading 1927) this synonymy.

Noi-me... 18 Calif. Treaties, 1852; Senate reprint 30, 32, 1905;

Noi-me-noi-me Ibid, p. 3.

Noi-me-noi-me... C.C. Royce, 18th Ann. Rept. Bur. Eth. for
1896-97, Part 2, p. 784, 1899 (Publ. 1901); Noimenoime,
Ibid. p. 957.

Noi-Mucks... Geiger, Rept. Comm. Ind. Affrs. for 1858, p. 640,
1858, Ibid, Rept. Commr. Ind. Affrs. for 1859, 806, 807,
1860; Ibid. Rept. Commr. Ind. Affrs. for 1862, 359, 1863.

Noi Mucks... A. S. Taylor (after Rept. Commr. Ind. Affrs for
1862), Calif. Farmer, June 12, 1863.

Noimucks... Bancroft (after Geiger), Native Races, I, 451,
1874.

No-ma... See Noe-ma (Miss Reading 1927) this synonymy.

No-me... 18 Calif. Treaties, 1852, Senate reprint 30, 32, 1905.

Noemocs... Powers, The Wintoon, Overland Monthly XII, 531,
June 1874.

Nu-i-mok... Powers, Tribes Calif., p. 230, 1877.

Nuimok... Handbook Am. Inds. Pt. 2, 96, 1910.

Nuimok... Kroeber, Handbook Inds. Calif., 356, 1925.

No-mel-te ke-wis... Name used by Grindstone Nomlakke for tribe
on plain between Orland and Sacramento River.

Noemocs... Powers, the Wintoon, Overland Monthly, XII, 531,
June 1874. See No-e-muk.

Norboss... Given by Powers as name used by Cottonwoods (Dowpum)
for tribes farther south ("South House, or Dwellers"). --
Powers, Overland Monthly, XII, 531, June 1874.
Written Nor-bos by Powers in Tribes Calif., p. 230, 1877.
(Nor-bos is also used as name of tribe on Cottonwood Cr.,
probably at and near mouth.--

Noyuke... Given by Powers (Noyukies) in 1874 as Wintoon name
for band on Stony Creek near Jacinto.

Synonymy:

No-yu-ki... Powers, Tribes Calif., 230, 1877.

Noyuki... Handbook Am. Inds., Pt. 2, 88, 1910.

(The Handbook says they were a Maidu tribe formerly
at junction of Yuba and Feather rivers.)

Noyuki... Kroeber, Handbook Inds. Calif, 356, 1925

Noyukies... Powers, Overland Monthly, XII, 531,

June, 1874; Ibā XIII, 543, Dec. 1874.

Nu-i-mok (Powers 1877); Nuimok of lower Stony Creek (Handbook

Am. Inds. 1910)... See No-e-muk.

Pe-dow-kah... Mitchopdo name for their village on east side Sacramento River, opposite Munroeville Island. Told me by Jack Frango, full-blood Mitchopdo.--

Years ago, Blind Tome of Boo-soo-ne told me that Pe-dow-kah was on west side of river and was the lowermost (most southern) village of the Wintoon tribe. It seems to have been occupied by both tribes, as were several other villages close to this stretch of the river (according to old Mitchopdo Jack Frango).

Pel-te-ke-wis... Name used by Grindstone people for tribe on east side of Sacramento River near Tehama. They were also called Poo-e-muk and were the Tehama tribe.--

Poo-e-muk... Nomlakke (of Paskenta) name for tribe at and about Tehama, with former big village on west bank Sacramento River immediately south of present Tehama. Said not to reach Red Bluff. Others say did reach Red Bluff.--

Powers in 1874 gave Pooemocs as Wintoon tribe on lower Thames and Elder Creeks, also lapping over on east side of Sacramento River in a narrow strip about a mile wide (Powers, Overland Monthly, XII, 531, June 1874). In 1877 he wrote it Pu-i-mok (Powers, Tribes Calif., 230, 1877).

Poo-e-muk is a Wintoon word meaning 'Easterners' and is used by different tribes for tribes east of them.

The Klet win use Poo-e-sil for people east of Stony Ford.-- See also Tehamas

Synonymy:

Mem-pon-ways (Elliott & Moore 1880)... Name used for tribe between Stony Creek and Tehama.

Pel-te-ke-wis (Grindstone name for band on E side Sacramento River)

Pooemocs (Powers 1874)

Poo-e-muk (Nomlakke name)

Poo-e-sil (Klet win name)

Pu-i-mok (Powers 1877); Puimok (Kroeber 1925)

Puimuk (Handbook Am. Indians 1910)

Tehama (Ludwig 1858); Tehama (Bancroft 1874); Tehama (Bartlett, in S. I. Colls. 561); Tehama (Powerll 1877)

Tehama (Gatschet 1877); Tehama (Kroeber 1925)

Poo-e-sil... Cortina 'Klet win Name for People east of Stony

Ford region. Name means "east place" or "east tribe".

Probably intended to apply to River tribe east of Willows and north of Princeton.--

P u-i-mok... Powers, Tribes Calif., 230, 1877. See Poo-e-muk
See Tehamas

Puimok... Kroeber, Handbook Inds. Calif., 356, 1925. See
Poo-e-muk and Tehamas

Puimuk... Handbook Am. Inds. Pt. 2, p. 326, 1910.

Sohole... Names used by Gen. Bidwell in 1844 for tribe between Sacramento River and north or west fork of Stony Creek.--

Justus H. Rogers, Colusa Co. History, 53, 1891.

(Gen. Bidwell states that his route was up the East side of the Sacramento River to forks of Stony Creek and down the West side. Exact location unknown, but was probably a river tribe.)

Tehamas... Indian name of unknown origin (said by Taylor to be name of Sacramento River) used in literature for Indians formerly living about Tehama; same tribe also called Poo-e-muk, Poo-e-sil and so on.

Ludwig in 1858 referred to vocabulary of Tehama, taken by John R. Bartlett "in the country watered by the Sacramento River" (Ludwig, Literature Am. Aborig. Languages, p. 26, 1858); Taylor in March 1860 gave 18 words but no tribal name (Taylor, Calif. Farmer, Vol. XIII, ~~XXXXXXXXXXXX~~ No. 6, March 23, 1860); Bancroft, 1874, gave Tehama as tribe "from whom the county takes its name" (Bancroft, Nat. Races Pacific States, Vol. I, 362, 1874); Kroeber 1925 gave Tehama as Wintun village, but not located, from which a California place name has been derived.

Synonymy:

Mem-pon-ways (Elliott & Moore 1880)... Name used for tribe between Stony Creek and Tehama.

Pel-te-ke-wis (Grindstone name for band on East side Sacramento River)

Pooemocs (Powers 1874); Poo-e-muk (Nomlakke name);

Poo-e-sil ('Klet win name); Pu-i-mok (Powers 1877);

Puimok (Kroeber 1925) ; Puimuk (Handbook Am Inds. 1910)

Tehama... Ludwig (after Bartlett), Literature American
Aboriginal Languages, 26, 1858.

Tehama... Taylor (gives vocab but no tribal name) Calif.
Farmer, Vol. XIII, No. 6, March 23, 1860

Tehama... Taylor, Calif. Farmer June 22, 1860. (Given as
name of Sacramento River.)

Tehama... Bancroft, Native Races, Vol. 1, 362, 1874.

Tehama Vocab. taken by Bartlett (S.I. Colls. 561)

Tehama... Powell (after Bartlett) in Powers, Tribes
Calif., 518, Vocab 521-529), 1877.

Tehama... Gatschet, Ind. Languages Pacific States,
Mag. Am. Hist., I, 160, March 1877.

Tehama... Kroeber, Handbook Inds. Calif., 897, 1925.
(Given as name of village)

Tsa-ne (Cha-ne or Cha-no) Mitchopdo names for village at
Munroeville on west side Sacramento River south of Stony
Creek. Properly belongs to a Wintoon tribe sometimes
called No-e-muk, but shared with Mitchopdo. Told me by
Jack Frango, full-blood Mitchopdo.

Also called Cha-no by Chico Mitchopdo.

No-e-muk name for village is Tsen-no or Tse-no.

On drawings (in my possession) made by artist

H.B. Brown in 1852 is written "Chino Village near
Munroe's" which means on south side of Stony Creek near
its junction with Sacramento River.

Bancroft gives the 'Cheno' Rancheria as visited by
Arguello in 1821.--Bancroft (after Ordaz MS Diary), Hist.
Calif. II, 447, 1885.

U.S. Treaty Commr. gives Cheno as name of tribe or band meeting him at Bidwell's Ranch on Chico Creek, Aug. 1, 1851. 18 Calif. Treaties, 1852, Senate reprint, 3, 28, 30, 1905.

Synonymy:

Cha-ne, Cha-no (Mitchopdo names)

Chene (Smith & Elliott 1877)

Che-no (18 Calif. Treaties 1852)

Cheno (Bancroft 1885)

Chino Village (Brown MS drawings 1852)

Tsa-ne (Mitchopdo name)

Tsen-no-Tse-no (Noemuk name)

Wi-e-ker-ril... Name applied by Nom-lak-ke of Paskenta to tribe north of themselves, extending from north side Elder Creek northerly to Redbank Creek, where their range is said to adjoin the southern boundary of the Dah-muk.

Wy-in... Ko-roo name, meaning 'north people' for related tribe on Sacramento River from Princeton north to Munroeville. (Same name used by 'Klet-win for tribes north of themselves; and by Pit River and Lower McCloud River Wintoon for A-te tribe (O-kwahn-noo-tsoo) to south and east of Mt. Shasta.)

Yoot-dok-kah... Village on west side of Sacramento River just below Jacinto. Told me by Jack Frango, full-blood Mitchopdo.

TRIBELIST OF RIVER TRIBES TEHAMA AND NOEMA

Bah'-tse (Bah'-tze, Bah'-che). . . Mitchōpdo name for River Wintoon village on west side Sacramento River at Jacinto (SW of Chico). The location falls within the territory of the River Wintoon tribe be called Noe-muk by tribes farther north. Village ^{said to have been} Mitchopdo.
(Told me by Jack Franks, old full blood Mitchopdo. - same)

Chā-ne, Chā-no. . . See Tsā-ne

Chary. . . Name used by Gen. Bidwell for tribe between Sacramento and N or W Fk Stony Creek in 1844.--Justus H. Rogers, Colusa Co. History, 53, 1891.
Gen. Bidwell states that his route was up the E side of ~~the~~ Sacramento River to the forks of Stony Creek and down the W side.

Chene. . . Sacramento Valley village visited in 1843 or 1844 by Gen. John Bidwell but not located.--Historical Sketch of Butte Co., Smith & Elliott Pubrs., Oakland, p. 11, 1877.
See Tsā-ne

Chenó. . . Bancroft (after Ordaz MS Diary), Hist. Calif., II, 447 ftnote, 1885.
See Tsā-ne

Che-no. . . 18 Calif. Treaties, 1852; Senate reprint, 3, 28,
30, 1905.

See Tsā-ne

Chino Village (Brown MS Drawings 1852)

See Tsā-ne

Co-ha-ne (or Co-he-ne). . . Tribe meeting Treaty Commissioner
at Colusa, Sept. 9, 1851.--18 Calif. Treaties, 1852;
Senate reprint 3, 33, 1905. (Spelled Co-he-na on p. 35)

"Indians residing near to Mag [Major] Reading's, on the upper
waters of the Sacramento river". . . Designation of
Vocabulary given by Adam Johnson in Schoolcraft, Ind.
Tribes, IV, 414-415, 1854.

This vocabulary is a verbatim copy (except a few
typographical errors) of Major P. B. Redding's vocabulary
of 1852, evidently sent by artist H. B. Brown to J. R.
Bartlett. I have the originals of both Redding's and
Brown's vocabularies. Redding's is headed "Noemuc &
Wylacker"; Brown's "Noe-ma & Wy-lac-ker".--

See No'-e-muk

Ket-te de-he. . . Rancheria on site of present Princeton. ^{Told me by Ko-roo at Kah-chil; also by Jack Frango, full-blood Mitchopdo de Chico.}

Southernmost village of tribe (closely related to Koroo)
extending from Princeton northerly to site of Munroeville. ^{com}--

Synonymy:

Ket-tee. (Green 1891)

Ket-tee. . . W. S. Green in J. H. Roger's Colusa County History,
30, 1891. ^{See Ket-te de-he}

Kumnon. . . ^{after Stony Creek} ~~Given as Yuke~~ name for Nui-mok. --Handbook Am. Inds.,
(from Kroeber Information 1903) p. 2, 96, 1910 (under
Nuimok).

Mem-pon-ways. . . Name given by Elliott & Moore for tribe "who in
habited the territory between Stony Creek and Tehama". --
History of Tehama Co, 48, Elliott & Moore, Pubrs. San
Francisco, 1880. <sup>See Tehamas.
and Pco-ermuk.</sup>

Mo'-mah. . . Village on west side Sacramento River by a lake or
slough near and just above Too-too 2 miles above present
town of Princeton. Told me by Jack Frango, full-blood
Mitchopdo. -- ^{com}

Mo'-ming-we. . . Village on west side ^{Sacramento} river near and just below Yoot'-dok-kah, which was just below Jacinto. -- Name means 'no water'.

Told me by Jack Frango, ^{very old} full-blooded Mitchōpda. -- *clam*

Nir-mucks. . . . Given as name of tribe on Nome Lacke Reservation in 1856. -- E. A. Stevenson in Rept. Commr. Indian Affairs for 1856, p. 802, 1857. See No-e-muk

Nir-muck. . . . C. C. Royce, 18th Ann. Rept. Bur. Eth. for 1896-97, Part 2, p. 794, 1899 [publ. 1901]. Written Nirmuck p. 957. See No-e-muk

Noi-mucks - - - See Noemuk

No'-e-muk, Noema. . . Wintoon name meaning 'Southerners' used
 as name of tribe ^(on West Sacramento River just south of Red Bank Creek.) ~~at junction of Stony Creek with Saera-~~
~~mento River.~~ In 18 Calif. Treaties, 1852, it is written
Noi-ma, Noe-ma or Noe-manoe-ma, and Noi-me or Noi-me-noi-me
 and used as ^{if} names of three different tribes meeting U. S.
 Treaty Commr. at Reading's Ranch on Cottonwood Creek, Aug.
 16, 1851.

Names "Noe-ma & Wy-lac-ker" stand at head of column
 in MS vocabulary [now in my possession] by artist Henry B.
 Brown, 1852, as names of tribes or subtribes speaking same
 language. Name written Noemuc by Major P. B. Reading in
 1852 in MS vocabulary [also in my possession] which agrees
 with Brown's.

Powers, 1877, wrote it Nu'-i-mok and located tribe on
 Lower Stony Creek.

Miss Alice M. Reading gives Noe-ma, Noi-ma, No-ma
 as forms of name in quoting MS copy of Treaty which she
 regards as original.--Courier Free Press, Reading, Calif.,
 May 6, 1927.--*can*

Synonymy:

"Indians residing near to Mag [Major] Reading's, on
 the upper waters of the Sacramento river" (John-
son 1854)

Kumnon (Handbook Am. Inds. 1910 after Kroeber infm.)

Nir-mucks (Stevenson 1857); Nir-muck and Nirmuck
 (Royce 1901)

Synonymy of No-e-muk cont:

Noe-ma (Brown MS Vocab. 1852)

Noe-ma. . .18 Calif. Treaties, 1852; Senate reprint
30, 32, 1905; written Noe-ma-noe-ma Ibid. p. 3.

"Noema, Wylacker". . .Powell in Powers, Tribes of Calif.,
518, 520-528 (vocab), 1877. (Refers to S. I.
> Colls. 560. Vocab. by H. B. Brown, 1852).

Noe-ma-noe-ma . . .C. C. Royce, 18th Ann. Rept. Bur. Eth.
for 1896-97, Part 2, p. 784, 1899 publ. 1901 ;
Noemanoema, Ibid. p. 957

Noi-ma, No-ma,
Noe-ma . . .Miss Alice M. Reading in Courier Free Press,
Reading, Calif., May 6, 1927

Noemocs. . .Gatschet, Ind. Languages Pacific States,
Mag. Am. Hist. I, 160, March 1877.

?Noemicks. . .Humboldt Times, May 3, 1856; Sacramento
Sacramento Daily Democratic State Journal,
Apr. 17, 1856. (*Tribe on Nom Lache Reservation*)

Noemuc. . .H. B. Brown on some of his sketches of Indians,
1852;
Maj. P. B. Redding, MS Vocab. 1852.

Noi-ma. . .18 Calif Treaties, 1852; Senate reprint, 30, 32,
1905;

Noi-ma. . .See Noe-ma (Miss Reading 1927) this synonymy.

Synonymy of No-ēmuk cont:

Noi-me. . . 18 Calif. Treaties, 1852; Senate reprint
30, 32, 1905; Noi-me-noi-me Ibid, p. 3.

Noi-me-noi-me. . . C. C. Royce, 18th Ann. Rept. Bur. Eth.
for 1896-97, Part 2, p. 784, 1899 [Publ. 1901];
Noimenoime, Ibid. p. 957.

Noi-Mucks. . . Geiger, Rept. ^{Commr} Ind. Affrs. for 1858, p. 640,
1858; Ibid, Rept. ^{Commr} Ind. Affrs. for 1859, 806,
807, 1860; Ibid. Rept. Commr. Ind. Affrs. for 1862,
359, 1863.

Noi Mucks . . . A. S. Taylor (after Rept. Commr. Ind.
Affrs for 1862), Calif. Farmer, June 12, 1863.

Noimucks. . . Bancroft (after Geiger), Native Races, I,
451, 1874.

No-ma. . . See Noe-ma (Miss Reading 1927) *this synonymy.*

No-me. . . 18 Calif. Treaties, 1852, Senate reprint 30,
32, 1905.

Clear take.

Synonymy of No-e-muk cont:

Nooemocs. . . Powers, The Wintoon, Overland Monthly,
XII, 531, June 1874.

Nu'-i-mok. . . Powers, Tribes Calif., p. 230, 1877.

Nuimok. . . Handbook Am. Inds., Pt. 2, 96, 1910.

Nuimok. . . Kroeber, Handbook Inds. Calif., 356, 1925.

No-mel'-te kě'-wis. . . Name used by Nōmlakke ~~at~~ Grindstone, for
tribe on plain between Orland and Sacramento River. -- ~~can~~

Noemocs. . . Powers, the Wintoon, Overland Monthly, XII, 531,
June 1874. See No'-e-muk.

Norboss. . . Given by Powers as name used by Cottonwoods [Dowpum]
for tribes farther south ("South House, or Dwellers"). --
Powers, Overland Monthly, XII, 531, June 1874.
Written Nor'-bos by Powers in Tribes Calif., p. 230, 1877.
(Nor'-bos is ^{also} used as name of tribe on Cottonwood Cr., pro-
bably at and near mouth. --)

Noyuke. . . Given by Powers (Noyukies) in 1874 as Wintoon name
for band on Stony Creek ^{near} ~~at~~ Jacinto.

synonymy:

No-yú-ki. . . Powers, Tribes Calif., 230, 1877.

Noyuki. . . Handbook Am. Inds., Pt. 2, 88, 1910.
(The Handbook says they were a Maidu tribe for-
merly at junction of Yuba and Feather rivers.)

Noyuki. . . Kroeber, Handbook Inds. Calif, 356, 1925.

Noyukies. . . Powers, Overland Monthly, XII, 531, June, 1874;
Ibid XIII, 543, Dec. 1874.

...
Nu'-i-mok (Powers 1877); Nuimok ^(of lower Stony Creek) (Handbook ^{of Hobbins & Co. Calif. Krocker 1925} Am. Inds. 1910) . . .
 See No'-e-muk

Pe-dow'-kah. . . Mitchōpdo name for their village on east side
 Sacramento River, opposite Munroeville Island. Told me
 by Jack Frango, full-blood Mitchōpdo. -- *cm*

Years ago, Blind Tom of Poo-soo'-ne told me that
Pe-dow'-kah was on west side of river and was the lower-
 most (most southern) village of the Wintoon tribe. It
 seems to have been occupied by both tribes, as were several
 other villages close to this stretch of the river (accord-
 ing to ^{the} old ^(Mitchōpdo) Jack Frango). -- *cm*

Pel'-te-kě'-wis. . . Name used by Grindstone people for tribe
 on east side of Sacramento River ^(near Tehama). They were also called
Poo'-e-muk and were the Tehama tribe. -- *cm*

Poo'-e-muk. . . Nomlakke (of Paskenta) name for tribe at and about Tehama, with former big village on west bank Sacramento River immediately south of present Tehama. Said not to reach Red Bluff. Others say did reach Red Bluff.--~~can~~

Powers in 1874 gave Pooemocs as Wintoon tribe on lower Thames and Elder Creeks, also lapping over on east side of Sacramento River in a narrow strip about a mile wide (Powers, Overland Monthly, XII, 531, June 1874). In 1877 he wrote it Pu'-i-mok (Powers, Tribes Calif., 230, 1877).

Poo'-e-muk is a Wintoon word meaning 'Easterners' and is used by ~~the~~ different tribes for tribes east of them. The ~~Pomean Sho-te-ah (of Stony Ford) have borrowed the name from the Grindstone Win and use it for the Fruto to Orland Tribe. told me by Chief San Diego.--~~

The Klet'win use Poo'-e-sil for people east of Stony Ford.--

See also Tehamas.

Synonymy:

Mem-pon-ways (Elliott & Moore 1880) . . . Name used for tribe between Stony Creek and Tehama.

Pel'-te-kě'-wis (Grindstone name for band on E side Sacramento River)

Pooemocs (Powers 1874)

Poo'-e-muk (Nomlakke name); ~~Poo'-e-muk (Sho-te-ah name)~~

Poo'-e-muk synonymy cont:

Poo'-e-sil (Klet'win name)

Pu'-i-mok (Powers 1877); Puimok (Kroeber 1925)

Puimuk (Handbook Am. Indians 1910)

Tehama (Ludwig 1858); Tehama (Bancroft 1874); Tehama
 Date ? —————> (Bartlett, in S. I. Colls. 561); Tehama (Powell 1877)
Tehama (Gatschet 1877); Tehama (Kroeber 1925)

Poo'-e-sil. . .Cortina 'Klet'win name for people east of Stony
 Ford region. Name means 'east place' or 'east tribe'. Pro-
 bably intended to apply to River tribe east of willows and
 and north of Princeton. -- can

Pu-i-mok. . .Powers, Tribes Calif., 230, 1877. See Poo'-e-muk,
See Tehamas

Poo'-e-cil... Klet win name, meaning east people, for Indians east of Stony Ford region can

Puimok. . .Kroeber, Handbook Inds. Calif., 356, 1925. See
Poo'-e-muk and Tehamas

Puimuk. . . Handbook Am. Inds. Pt. 2, p. 326, 1910.

Sohole. . .Name used by Gen. Bidwell in 1844 for tribe between
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Justus H. Rogers, Colusa Co. History, 53, 1891.

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river tribe.)

Puimuk. . .Handbook Am. Indians, Pt. 2, p. 326, 1910.

Tehamas. . . Indian name of unknown origin (said by Taylor to be name of Sacramento River) used in literature for Indians formerly living about Tehama; same tribe also called Poo'-e-muk, Poo'-e-sil and so on.

Ludwig in 1858 referred to vocabulary of Tehama, taken by John R. Bartlett "in the country watered by the Sacramento River". (Ludwig, Literature Am. Aborig. Languages, p. 26, 1858); Taylor in March 1860 gave 18 words but no tribal name (Taylor, Calif. Farmer, Vol. XIII, No. 6, March 23, 1860); Bancroft, 1874, gave Tehama as tribe "from whom the country takes its name" (Bancroft, Nat. Races Pacific States, Vol. I, 362, 1874); Kroeber 1925 gave Tehama as Wintun village, but not located, from which a California place name has been derived.

Synonymy:

Mem-pon-ways (Elliott & Moore 1880). . . Name used for tribe between Stony Creek and Tehama.

Pel-te-kě-wis (Grindstone name for band on E side Sacramento River)

Pooemocs (Powers 1874); Poo'-e-muk (Nomlakke name);
Poo'-e-sil (Klet'win name); Pu'-i-mok (Powers 1877);
Puimok (Kroeber 1925); Puimuk (Handbook Am Inds. 1910)

Tehamas synonymy cont:

Tehama. . .Ludwig (after Bartlett), Literature American Aboriginal Languages, 26, 1858.

Tehama. . .Taylor (gives vocab but no tribal name), Calif. Farmer, Vol. XIII, No. 6, March 23, 1860;

Tehama. . .Taylor, Calif. Farmer June 22, 1860. (Given as name of Sacramento River.)

Tehama. . .Bancroft, Native Races, Vol. 1, 362, 1874.

? date? Tehama (S. I. Colls. 561) Vocab. taken by Bartlett)

Tehama. . .Powell (after Bartlett) in Powers, Tribes Calif., 518, vocab 521-529), 1877.

Tehama. . .Gatschet, Ind. Languages Pacific States, Mag. Am. Hist., I, 160, March 1877.

Tehama. . .Kroeber, Handbook Inds. Calif., 897, 1925. (Given as name of village)

Too-too

No'-e-muk 16.

Tsā-ne (or Chā-ne, chā-no) Mitchōpdo names for village at Munroe-ville on west side Sacramento River ^{South} near⁴ mouth of Stony Creek. Properly belongs to^a Wintoon tribe sometimes called No'-e-muk, but shared with Mitchōpdo. Told me by Jack Frango, full-blood Mitchōpdo.

Also called Chā'-no by Chico Mitchōpdo.

No'-e-muk name for village is Tsen'-no or Tsě'-no.

On drawings (~~now~~ in my possession) made by artist H. B.

Brown in 1852 is written "Chino Village near Munroe's" - which means on south side of Stony Creek near its junction with Sacramento River. - ~~can~~
Bancroft gives the Cheno Rancheria as visited by Arguello in 1821.---Bancroft (after Ordaz MS Diary), Hist. Calif. II, 447, 1885.

U. S. Treaty Commr. gives Cheno as name of tribe or band meeting him at Bidwell's Ranch on Chico Creek, Aug. 1, 1851.--18 Calif. Treaties, 1852, Senate reprint, 3, 28, 30, 1905.

Synonymy:

Chā-ne, chā-no (Mitchōpdo names)

Chene (Smith & Elliott 1877)

Synonymy of Tsa-ne :

Che-no (18 Calif. Treaties 1852)

Chenó (Bancroft 1885)

Chino Village (Brown MS drawings 1852)

Tsā-ne (Mitchōpdo name)

? — Tsen'-no or Tsé'-no (Noemuk name)

Wi-e-ker-ril. . . Name applied by Nōm-lak-ke of Paskenta to tribe north of themselves, extending from north side Elder Creek northerly to Redbank Creek, where their range is said to adjoin the southern boundary of the Dah-muk. -- cum

Wy-in. . . Ko-roo name, meaning 'north people' for related tribe on Sacramento River from Princeton north to Munroeville. -- cum

(Same name used by 'Klet-win for tribes north of themselves; and by Pit River and Lower McCloud River Wintoon for ^{"e-"} A-tē tribe ^(O-kwahn-noo-too) to south and east ~~sides~~ of Mt. Shasta. ^{cum})

Yoot-dok-kah. . . Village on west side of Sacramento River just below Jacinto. Told me by Jack Frango, full-blood Mitchōpdo. -- cum

Yaki

A Yaki Indian who came to California
with a band of Shuf about 50 years ago
and who now lives on the west base of
Mount Diablo gave me the numerals as:

1 Sen'-no

2 Nīk

3 Mah'-min

4 Boo'-san

5 Mah'-min-ne

6 Go'-e-do

7 Boo'-san-ne

8 Go'-e-boo'-san-ne

9 Sen'-ne-te

10 Noi'-ke

He says they call people Yaks.

Aleuts in California

Dall tells me that in early days the Russians brought a lot of Aleuts to Santa Barbara Islands to hunt Sea Otter. They anchored at San Miguel Id.

Zuni

1921-28

AFRICA

Das Alte Ägypten. (Kulturgeschichtliche Bibliothek, Herausgegeben von W. Foy. 1. Reihe: Ethnologische Bibliothek. Mit Einschluss der Altorientalischen Kulturgeschichte.) A. WIEDERMANN.

In this book the well-known Bonn Egyptologist, Prof. A. Wiedermann, has furnished a brief sketch of 446 pages, in which the outstanding characteristics and rubrics of Egyptian civilization are catalogued and discussed, with notes and outlines. The book offers a very convenient survey of the subject, based for the most part on the available monographs and special treatises with which the author possesses a wide acquaintance. This treatise is intended especially to present the Egyptian people, their land and culture, from the end of the Stone Age to the incoming of the Greeks. The author has wisely chosen to offer only a very brief account of the writing and language of the Egyptians. It is perhaps regrettable, however, that the limits of the work have obliged him to treat both the religion and the art with similar brevity. On the other hand, the customs and usages are more fully presented. The literature is very fully adduced in footnote citations, for there are probably few scholars who have so industriously maintained a complete *zettelkasten* of the current literature in all branches as Professor Wiedermann has done. If the work lacks literary charm and readability, we must nevertheless be the more grateful for the wide range of citation in compact and convenient form which this very industriously compiled survey offers us. It is a book which every technical library of anthropology and culture history will find indispensable.

JAMES H. BREASTED

SOME NEW PUBLICATIONS

Allen, Glover M. *Dogs of the American Aborigines* (Bulletin of the Museum of Comparative Zoology at Harvard College, vol. LXIII, no. 9, 1920, pp. 431-517, 12 pls.).

Czekanowski, Jan. *Wissenschaftliche Ergebnisse der Deutschen Zentral-Afrika-Expedition 1907-1908 unter Führung Adolf Friedrichs, Herzogs zu Mecklenburg.* Band VI, *Forschungen im Nil-Kongo-Zwischengebiet.* Erster Teil: Ethnographie, Zwischenseengebiet Mpororo-Ruanda. Leipzig: Klinkhardt and Biermann, 1917. xvi, 412 pp., 2 maps, 4 pls., 186 figs., 14 pp. of music.

[over]

Am. Anthropol.
24: 4. Oct.-Dec. 1921.

the point of unscholarliness. The specialist in the history of any system of writing will derive little from the book, yet as a work of general reference it forms a valuable addition to any library. Doubtful points are never forced into a theory; there is no dogmatizing; clearness, balance, and interest pervade the treatment. The work seems thoroughly accurate.

One third of the volume is devoted to picture writing, a third to ideographic and mixed systems, a third to the alphabets, much as in Clodd's booklet. The post-Phoenician alphabets of Asia receive bare mention. A modern book of the scope and quality of Isaac Taylor's still remains a need.

A. L. KROEBER

NORTH AMERICA

Zuñi Breadstuff. FRANK HAMILTON CUSHING. (Indian Notes and Monographs, vol. 8.) New York: Museum of the American Indian, Heye Foundation, 1920, 673 pp.

This republication of the greatest of Cushing's works makes available the series issued in *The Millstone* in 1884-85, and heretofore accessible only in three or four complete copies. Genius and phantast, child and amazing observer, Cushing was at his best when he could subdue his imagination to his eyes and ears; and that he has done here. The book fairly reeks of Zuñi. Take the little conversation on the first page, rendered thus:

Meal, soft corn-flour, and good water equally I mix; then stirring, red-pepper, salt, and suet I put in, into husks I roll this, into an oven all-place shutting the hole; time passed, I take them out. Now then, for eating they are ready.

This is absolutely literal; and the Zuñi text is beyond cavil.

Formal organization of treatment is as wanting as one expects from Cushing; but there is full compensation in the vividness of the narrations, the pregnant anecdotes, the interspersed myths, rituals, and pictures of social life. Possibly there holds of this volume, too, what vitiates so much of Cushing's work as science: that one must himself know the people to distinguish what is Zuñi and what is Cushing. But to the reviewer at least there seems to be no piece of writing that renders so complete and true and powerful an impression of Zuñi as *Breadstuff*.

A. L. KROEBER

AMERICAN FORESTS

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Ancient Dwellers of the Southwest

By DON CADZOW

IT is a far cry from the moonshine and feud belt of the Ozarks to the hot sands of our American desert, and Turbyfill and I figured we were literally jumping from the frying-pan into the fire when we received orders to join an expedition, at Gallup, New Mexico, early last spring, to assist in the excavation of an ancient pueblo in the desert. We had become quite proficient at dodging the whizzing bullets of the mountaineers who mistook us for "revenoors" and were beginning to feel quite at home on the ridges and hogbacks of the Ozarks. Our idea of the desert was a lot of hot sand covered with tarantulas, horned toads and vicious rattlesnakes, but orders were orders, so we sent for a new supply of snakebite cure and started for the southwest.

Our spirits did not rise very much when we caught our first glimpse of the American Desert from the windows of the Santa Fe train, as it entered New Mexico. But unlike the famous cow-boy, who claimed that "God never made no such goldarn country," we figured this barren and desolate region was intended for some purpose, and after a few weeks on the desert, decided that

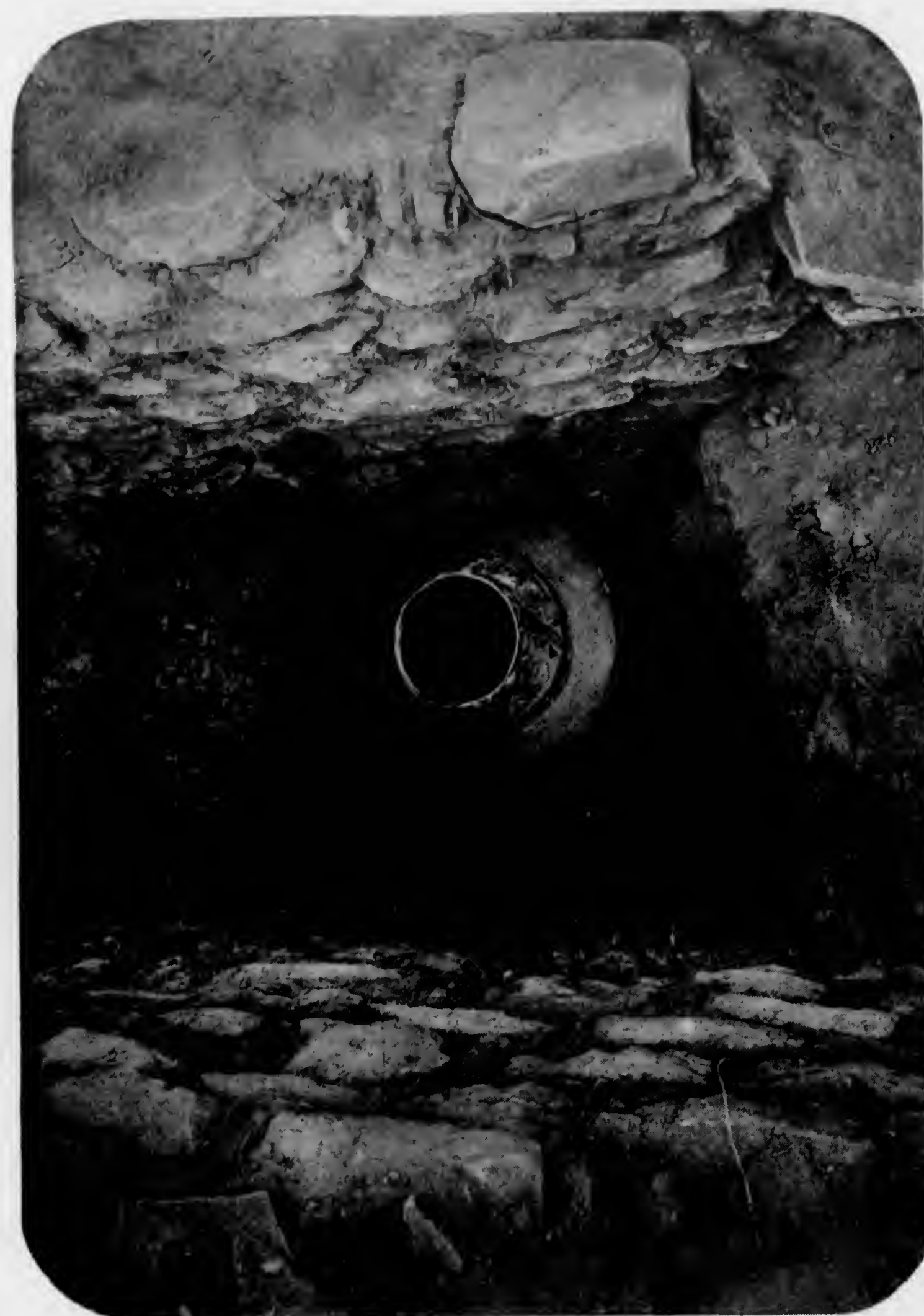
it was an "Indian relic" hunter's paradise. Ancient Indian sites abounded on almost every hilltop, while specimens by the thousand could be found by digging for them, and we, being archaeologists in search of specimens, donned the desert khaki and dug in. It was an interesting group of men who alighted from the train at Gallup, New Mexico, early in June. The leader

of our party, Mr. F. W. Hodge, of the Museum of the American Indian, was a prominent scientist and an old-timer in the Southwest; there were also two representatives of British Museums; a doctor from Boston; a world-roving moving picture man; a surveyor from upstate New York; the Tarheel, and myself from the Ozarks, the Tropics, the Arctic and other places; also one Jewish automobile mechanic from New York City. The reason for the sudden popularity of

New Mexico to scientific men was the finishing up of the most important archeological work that has ever been undertaken in North America—the uncovering of the historic Indian ruin of Hawikuh. This city was the capital of the celebrated seven cities of Cibola



THE EXCAVATED KIVA, OR COUNCIL HOUSE OF HAWIKUH, IN WHICH THE CHIEF PRIESTS GATHERED TO DISCUSS POLITICAL MATTERS. OF REMARKABLE INTEREST WERE THE GREAT WOODEN BEAMS WHICH WERE UNCOVERED AND OF WHICH CAREFUL SCIENTIFIC EXAMINATION IS BEING MADE



A COMPLETE VESSEL FOUND IN THE RUIN, PHOTOGRAPHED IN PROCESS OF EXCAVATION

and the goal of the Spanish explorers early in the sixteenth century.

Our party carried the town of Gallup by storm, and shocked the natives by buying three automobiles—and paying cash for them. But regardless of all this show of affluence when the outfit was finally assembled, one of the two cooks previously arranged for by mail was missing. I did not blame him for deserting after he had had a look at his companions-to-be with their hair shaved off and several days' growth of beard on their faces. They were all preparing to resist sunburn and heat, and were a hard-looking lot. The remaining cook decided to take a chance on it alone, and the party started for the Indian pueblo of Zuni, fifty miles from the railroad.



THE NORTH SIDE OF THE ANCIENT CITY, WHERE MANY HOUSES OF A LONG AGO PEOPLE AND DAY WERE BROUGHT TO LIGHT

We caught our first glimpse of the valley of Cibola just as the sun was setting. It was a view that shall ever remain in my memory; the flat-topped adobe houses of the village were almost crimson while the sun shone on them, and gradually turned to maroon and violet-gray as the light dimmed, finally melting into the foreground and disappearing.

We spent our first night in the desert at the village of Zuni. And the following day arrangements were made by Mr. Hodge for his Indian workmen to report, and we proceeded to our objective—the ruin of Hawikuh, twelve miles southwest of the village of Zuni. In a grove of cedars near the ruin we erected our camp, and in a few days the work was going full blast, for we were going to try and finish the research work that had been carried on by Mr. Hodge for six years.

The excavation of Hawikuh has added a new page to early American history, and has verified the writings of Spanish explorers of the sixteenth century. This ancient ruin was the goal of the Spanish Conquerors in this part of North America, for it was the capital of the seven cities of Cibola, and it was the reputed wealth of Cibola that brought the conquistadores northward across the desert on their quest for gold.

The twenty workmen employed on the ruin were all Indians, and a very friendly and cheerful lot. They seem to know that the men who delve into the old houses of their people have nothing but their best interests at heart. When the work was first started at Hawikuh in 1916, some of the Indian priests objected to the scientists removing the bones of their ancestors; but these men were soon won over, and a few of the strongest objectors became the most valued employees, and gave informa-

tion regarding ceremonial specimens found in the ruin, that could not have been obtained from any but high priests.

Life under canvas in the desert was not without its humorous and serious sides. Even in a large, luxurious camp such as we had in Hawikuh, the "sidewinder" rattlesnake would find his way. One was discovered in the "Tarheel's" laundry bag, and for a week afterwards he wished he was back in No'th Ca'lina.

Vic, the auto mechanic, had troubles of his own. He aspired to be a cow-boy. He knew what a cow-boy should do, just how he should dress, and everything — hadn't he seen every one of Tom Mix's pictures that had been shown on "Thoid Avenoo," New York for the past five years? The broad-brimmed Stetson, chaps, spurs, and high-heeled boots were easy to buy, and soon we had a cowboy in camp. But a cowboy must have a horse, so the Indians brought a horse for their friend, "Chipi," the Porcupine, as they renamed Vic. After a thorough inspection of the chassis of the "Hay burner," Vic inquired if he had a full tank, and, being assured by the Indians that he had been fed, mounted the saddle, used his spurs for a starter, and ambled forth in search of adventure. The first mile was easy, and gaining confidence in himself, the cowboy put the spurs to his pony in approved "western story" style. The faithful pinto



A WOMAN OF THE PUEBLOS BUSY IN HER KITCHEN MAKING BREAD IN THE NATIVE WAY—IN STRIKING CONTRAST TO THE PICTURE SHOWN BELOW

leaped to obey the spurs, but Vic did not leap with him. He remained where the leap began, descending gracefully into a clump of pear cactus. Liniment and thorn-pulling occupied the cowboy for several days thereafter.

The Zuni Indians, who occupied the Pueblo of Hawikuh at the time of the conquest, were among the first Indians north of the Rio Grande to meet white men, and the meeting was not a pleasant one for the Indians. The first foreigner to step into the peaceful Zuni valley was Estevanico, a negro, who had traveled northward in 1539 from the City of Mexico with Fray Marcos of Niza, to explore the unknown country which is now New Mexico. The negro had been sent ahead by the friar to prepare the way. But contrary to instructions,

he traveled far in advance and reached the country called "Shiwinockwim," the land that produces flesh, far in advance of Fray Marcos. Estevanico posed as a medicine man when he arrived at Hawikuh, but evidently could not make good, for he was killed by the Zuni. Some of the Pima Indians, who had accompanied the negro, escaped and notified Fray Marcos of the death of his courier, but regardless of the danger, the brave friar traveled on, and a few days after the murder, viewed the Zuni valley from an adjacent height. He took formal possession of the new country in the name of Spain, and hastened back to the City of Mexico. Fray Marcos, without having seen all of the



THIS WAS OUR CAMP KITCHEN "DELMONICO'S"—AND THE COOK WHO TOOK A CHANCE. SPOTLESS AND CONVENIENT, WITH "ALL MODERN IMPROVEMENTS" AVAILABLE IN THE DESERT

Desert Types



ZUNI HOME BUILDERS

As usual in Indian colonies, the women do most of the heavy work.



POTTERY VESSELS MADE BY THE ANCIENT ZUNI

These were recovered from the ruin of the Spanish monastery near Hawikuh.

Above—The moulder, building up a pottery vessel.



THE FINISHING TOUCH

The pottery maker is putting on the last artistic touches of brilliant color.



TI WA KU TI
The priest of Su Yuh Tushi.



THE WEAVER

Blankets of many brilliant hues and typical design are woven today by the skilled Indian workers. The author, sitting in the background, watches the weaver remove her work from the loom.

seven cities of Cibola in the Zuni valley, and depending upon the stories the Pimas had told him, presented a glowing report of the new kingdom, declaring the natives used vessels of gold and silver, and decorated their walls with precious jewels.

Viceroy Mendoza of New Spain, fired with enthusiasm at the report of riches in the northern country, organized an expedition under General Francisco Vazquez de Coronado, which, for wealth of equipment, and for the prominence of the men who accompanied it, has never been equaled in the annals of American exploration. Guided by Fray Marcos, the expedition departed from Compostela, February 23rd, 1540, and reached Culiacan, March 28th. In April General Coronado departed from the latter place with seventy-five picked horsemen, leaving the main force to follow. He reached Hawikuh, which he named Grenada, on July 7, 1540.

Indian villages in their hopeless search for wealth, and finally in 1541 the whole expedition returned to the City of Mexico, a failure.

One day, while digging in one of the hundreds of rooms excavated at the ruin, we found an old style Spanish spur that had undoubtedly jingled on the heel of some blue-blooded, swash-buckling cavalier.

Under the fallen walls of the ancient church which we excavated, near an adobe altar, a workman one day came upon a skeleton. Probably that of one of the old Franciscans who had died to advance his faith. For the church, built here by the missionary priests, was burned by the Apache Indians in the year 1670, when they sacked Hawikuh and killed the priests and many Zunis. It was shortly after this event that the city was entirely abandoned, and the sandstorms of the desert springtime



RAIN DANCERS AT ZUNI PUEBLO

The Indians showing hostility, the place was stormed by the Spaniards and the inhabitants were routed after Coronado almost lost his life in the attack, when he was struck by stones thrown from the housetops by the defenders of the doomed pueblo.

After the Spaniards had conquered the seven cities of Cibola, they soon discovered that the magnificent kingdom with its cities filled with gold and precious stones, was only a group of ordinary Indian pueblos, and the disappointed Coronado was moved to declare in his official report that Fray Marcos had "said the truth in nothing that he reported." Exploring parties traveled in various directions from Hawikuh, nowhere finding the expected wealth, but always encouraged by news of what was just beyond. Captain Cardinas journeyed westward from the pueblo, and was the first white man to see and record the wonders of the Grand Canyon of the Colorado. Other forces explored the various

had gradually covered the historic pueblo, until Mr. Hodge began his archeological investigations.

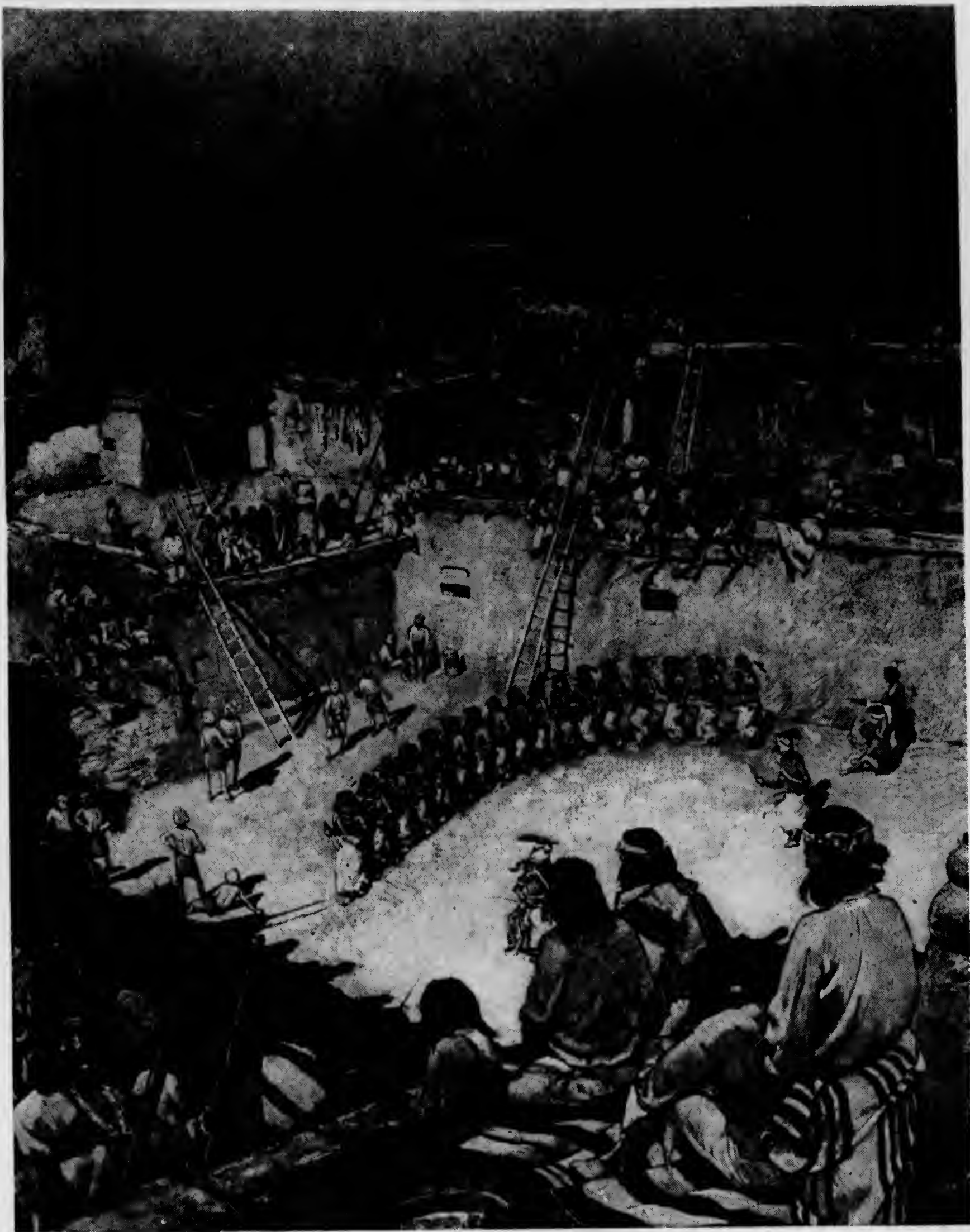
Some of the most spectacular objects recovered from the ruin were turquoise mosaics, beautiful breast ornaments, wooden combs, pendants and ear tablets all encrusted with this semiprecious stone, were excavated and preserved. It has been proven that the turquoise has ever been regarded as one of the most valued possessions of the Zuni. The perfect colored stone they call the male, the off-colored, the female. And the soft blue of the stone symbolizes the upper world, or heaven to these Indians.

The most important discovery made at Hawikuh, however, was the chronological sequence of the types of earthenware vessels made by the ancient Zuni. More than fifteen hundred beautifully decorated pottery vessels were recovered from the ruin, and on these water jars, bowls and dippers, one finds the true art of an-

(Continued on page 191)

96. METCALF (WILLARD L.). FINE, LARGE WASH DRAWING, exhibiting a view of the *Ho-mah-tchi*, or *Dance of the Great Knife*. Signed in full. 15 $\frac{1}{4}$ x 19 $\frac{1}{4}$ inches. Neatly matted.

This and the sixteen pieces which follow comprise AN HIGHLY IMPORTANT AND INTERESTING SERIES OF ORIGINAL DRAWINGS, picturing the most intimate scenes incident to the daily life, ceremonials, etc., of the ZUNI INDIANS of New Mexico and Arizona. The artists spent upwards of two years in the territory inhabited by this tribe, studying their habits, sketching their places of abode, etc.; hence the particular value of these drawings as affording ACCURATE AND TRUSTWORTHY ILLUSTRATIONS of the peculiar manners and customs of THIS INTERESTING PEOPLE, who are now PRACTICALLY EXTINCT. It seldom happens that subjects of this nature are treated by such eminent hands.



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[SEE NO. 96.]

Zuñi

SKIDDING ON THE ROAD TO SCIENCE

By F. W. HODGE

MUSEUM OF THE AMERICAN INDIAN, HEYE FOUNDATION, NEW YORK, N. Y.

EVERY student of science has doubtless been confronted at times with testimony so indisputable as to give more than reasonable support in formulating a working hypothesis; but I know of no instance pointing to the extreme care that should be exercised in developing a scientific theory than one which recently came within the experience of a fellow-student and myself respecting a subject of Southwestern archeology and ethnology. The story runs in this fashion:

In 1893 an Indian agent for the Pueblo Indians of New Mexico visited Zuñi, where he was given several small terracotta heads typical of thousands that have been unearthed at San Juan Teotihuacan, Mexico, about 1,500 miles away. The heads were said to have been taken from the middle of a large block of adobe that had served as the cornerstone of the old Franciscan church at Zuñi, built about 1692, but which had been broken open during the process of repairing the edifice. The agent frankly admitted that he was not present when the heads were found, but that to the best of his recollection they were given to him by a Presbyterian missionary, resident among the Zuñi Indians at that time. In sending the specimens as a gift to my friend and confrère in 1914, the agent wrote that the large adobe block had been made hollow and the objects placed therein in a rough box or receptacle which had practically disappeared through decay. In addition to the heads there were other Indian objects, such as arrowheads and small, rude stone hatchets. The missionary, according to the story, kept some of the heads and brought the others to the agent in the belief that he might be able to give her some information as to their origin. The agent also expressed the belief that the heads would never have been brought to light had it not been that the block of adobe in which they were found was so large that it was broken to pieces in order that it might be hauled away.

So much for the agent's account, which bears the stamp of verisimilitude except in a couple of minor particulars, namely: It is hardly likely that any one would ask an Indian agent for information respecting things Indian; and we are left to surmise why a few pagan articles were found in the wall of a church, to the neglect of those sacred accompaniments that one would expect to

find in the cornerstone of a Christian edifice. Yet it does not require a great stretch of imagination to assume that the Franciscans exercised that liberal spirit toward the Indians which won their friendship and their aid, especially in the erection of their churches and monasteries; therefore, it seemed not beyond the bounds of reason to believe that the early Spanish missionaries were prompted to offer concessions to the natives, even to the extent suggested; whereas the absence of Christian articles might be accounted for either by decay or because the Indian agent, not having been present, was not informed of them.

In any event, this fly in the ointment will perhaps seem to the layman of minor importance by comparison with the occurrence, at all, of Mexican objects in a New Mexican pueblo so far from their place of origin. Yet, Indian artifacts traveled vast distances. Catlinite found its way through channels of trade from the present Pipestone County, Minnesota, to tribes living hundreds of miles away; obsidian from the Rocky Mountain region has been discovered in Ohio mounds; turquoise, evidently from New Mexico, has been found in Mississippi diggings; objects of copper from the region of the Great Lakes have been unearthed from sites of Indian settlements in the southeastern states, and Pacific coast shells occasion no surprise when recovered in the course of excavation of ancient Pueblo villages in the arid region of our southwest, hundreds of miles from the source of supply; while conchs from the Gulf of Mexico are often encountered among archeological remains far inland, not to mention dentalium-shells which found their way from Pacific shores to the Arikara of North Dakota, who also received plant products by trade from southern Arizona and New Mexico.

But we have more direct evidence of contact between Zuñi and Indians of the Valley of Mexico, which might not unreasonably have accounted for the presence of Mexican artifacts so far from home as the cornerstone of a Zuñi church.

If we go back to the year 1542, we will find that when Francisco Vasquez Coronado reached the Zuñi pueblos with his army on the return journey to Mexico, he "rested before starting across the wilderness, because this was the last of the settlements in that country. The whole country was left well disposed and at peace, and several of our Indian allies remained there." Forty-one years later, Antonio de Espejo reached Zuñi from the Rio Grande, where he found crosses erected, "and here we found three Christian Indians, who said their names were Andrés of Cuyuacan, Gaspar of Mexico, and Anton of Guadalajara, and stated that they had come with the said Governor Francisco Vasquez [Coronado]. We

instructed them again in the Mexican tongue, which they had almost forgotten."

This testimony is sufficient to show that there had been contact between Zuñi and Indians of Mexico in the earliest historical period, and further communication was had when the Spanish explorers who followed Coronado and Espejo in the sixteenth and seventeenth centuries wended their way, with Indian companions, from the Valley of Mexico to the far-off Pueblo country in the north. Indeed, there is positive evidence that a considerable body of the earliest New Mexico colonists was composed of Tlascalcan or other Mexican Indians who were established in a ward of Santa Fe known as Analco, and that San Miguel Chapel, still in use, was erected for them.

If further evidence of the contact were needed, it might be added that during the progress of excavation by the Museum of the American Indian, Heye Foundation, of the ruined Zuñi pueblo of Hawikuh, with its church and monastery, there were recovered various objects introduced from Mexico, most of them of European origin and of the mission period of 1629-1670; but copper bells of Mexican Indian manufacture and an earthenware pot-cover, painted in typically Mexican Indian designs, have also been found.

So much for theory, which thus far seems to be sufficiently well substantiated to warrant belief in the finding of the terracotta heads in the Zuñi church.

But fortunately the writer knew the missionary, whose name the Indian agent could not recall, as a lady who reestablished the Presbyterian mission and school at Zuñi in the autumn of 1888, spending many years there. And, even more fortunately, she is still a resident of New Mexico, and possessed of an excellent memory even after a lapse of 31 years. The result of a letter of inquiry shed such light on the reputed finds as to dissipate completely the story of the agent as well as the theory built on his statement, which we do not question was made in the utmost good faith.

The cause of all the contention is due to a reprobate relation of Pálowahtiwa, the brother, by adoption, of the late Frank Hamilton Cushing, who, as an ethnologist of the Smithsonian Institution, spent nearly five years at Zuñi, from 1879 to 1884. When Cushing finally left Zuñi during the operations of the Hemenway Archeological Expedition in 1888, it was with the expectation of returning; but the opportunity never came, and his belongings remained in the home he had built, only to be looted long afterward by the native of whom mention has been made.

This Indian one day brought to the Presbyterian missionary, for sale, a box of little terracotta heads which he claimed to have

found in an ancient ruin near the farming village of Ojo Caliente, which corresponds in locality with the ancient Hawikuh. Knowing of the existence of this ruin, and fully believing the Indian's plausible yarn, the missionary purchased the lot of objects, and believes that others may have been given or sold to the agent; but never to her knowledge has the cornerstone of the church been disturbed.

Wishing to have an expression of expert opinion of the "find," the missionary took most of the specimens to the Smithsonian Institution at Washington in 1893, when she went east to attend the World's Exposition in Chicago. Here she met Cushing, to whom she gave an account of how, when, and where she had procured the heads, and who recalled that they had been given to him "by a visiting professor," whom I surmise to have been the late Adolf F. Bandelier. The visitor had obtained the objects in Mexico, and on his way home had stopped at Zuñi and left them with his host. The missionary, now learning of their true ownership for the first time, left the little collection with Cushing, expressing her regret that it was not possible to return also the rest of his belongings which she feared were being disposed of in the same manner. Indeed, during the following autumn the family of the man who had sold the little heads to the missionary offered other articles which evidently belonged to Cushing, which she, of course, refused to purchase.

During the ensuing winter or in the following spring, the Indian agent visited Zuñi, and on "displaying formidable weapons" the Indians thought it discreet to evade a charge of theft by placing in the agent's hands the rest of the plunder, thereby unconsciously lighting the fuse that, after more than thirty years, has resulted in the explosion of a very pretty theory, built on the most plausible testimony, respecting the origin of the terracotta heads.

All of which goes to show how easy it is for the student to skid on the road to science, even after using every care.

14. THE OPERATION OF SOCIAL FORCES AS ILLUSTRATED IN A STUDY OF ZUNI HOUSEHOLDS

RUTH L. BUNZEL

Among primitive peoples, as among ourselves, the organization of society has a dynamic as well as a purely formal aspect. Social life in any group represents a more or less stable equilibrium between conflicting forces. Under the auspices of the Social Science Research Council an investigation was undertaken to study the character of these forces among the Zuni Indians, one of the most distinctive of our aboriginal groups.

In contrast to other parts of North America, the genius of pueblo culture is collectivism. The operation of social forces is, therefore, best studied in group activities, especially those of the basic social group, the household. Ten households, comprising a representative sampling were studied intensively as economic, social and ceremonial units, and as collections of individuals living under conditions of delicate adjustment. Through adoption into a large and influential household and complete participation in all its activities the investigator was privileged to observe from the inside these activities and adjustments.

The Zuni household consists of a matriarchal family occupying a single house. Economically it forms a communistic unit, which holds property jointly, and to which all members have definite obligations. Each member has economic obligations to groups of a different character, and the adjustment of these conflicting obligations forms his most pressing economic problem.

Personal relations between members are conditioned by matrilineal residence and impermanence of marriage. The alignment in the household is between the united blood kin on the one hand, and the various males who have married into the group. This situation creates psychological conflicts very different from those with which we are familiar. Household administration is marked by a strongly negative attitude towards leadership. Nowhere is the diffusion of authority and responsibility more marked than in the treatment of children.

It would be interesting to supplement the study of these households by biographical studies of individuals, but this material is not available in a community whose principal social attitude is the negation of personality. We offer instead the biographies of households as possibly being more truly representative of the social forces that hold Zuni society in the complex forms with which ethnologists are familiar.

uals of Leidy's *proteus*, or probably a varietal strain of this species in which the nucleus readily becomes folded. (Penard does not discuss anywhere to my knowledge the fact that Leidy speaks repeatedly of a discoid nucleus in *A. proteus*.)

According to the rules of priority of the International Code, therefore, Leidy's (really Pallas's) name *proteus* must stand for the ameba possessing a discoid nucleus and longitudinal ectoplasmic ridges and grooves on the pseudopods. This leaves Penard's *proteus*—the ameba with an ovoid nucleus—without a name, the name *proteus* having been preempted by Pallas and Leidy. I therefore propose the name *dubia* for this species.

This then clears up the confusion arising out of observations and descriptions relating to *A. proteus* as recorded by Leidy and Penard; but in the progress of my work in this connection some new observations were made which may properly be incorporated in this summary.

To wit: I found that the species *proteus* as Leidy described it may be divided into two species, one of which is larger than the other and always exhibits more or less conspicuous longitudinal ridges and grooves on the pseudopods and frequently shows folds on the nucleus; while the other and smaller species never shows ridges or grooves on the pseudopods nor is the nucleus ever folded. From Leidy's figures and descriptions it is evident that the former species—the one showing ridges and grooves—was considered by him the typical *proteus*, and this name should therefore be retained for this ameba according to the code. For the other species I propose the name *discoides*.

Amæba proteus then is recognized readily by the presence of longitudinal ridges and grooves on the pseudopods. *A. dubia* is easily recognized by the possession of an ovoid nucleus. *A. discoides* is recognized by a discoid nucleus and the absence of folds and grooves on the pseudopods. Any ameba in normal condition belonging to either of these three species may be readily recognized in the living condition under 360 diameters' magnification, according to the characters here enu-

merated. Of these three species *proteus* and *dubia* are the larger and the more common, while *discoides* is somewhat smaller and less common, so far as my experience goes.

These findings are based on individual pedigrees running for upwards of a hundred generations each for *proteus* and *dubia* and for about forty generations of *discoides*, including always a number of collateral lines. Numerous individuals from wild cultures from various localities were examined and compared with the pedigreed stock. There is much greater permanency in the so-called protoplasmic characters than is commonly realized.

This is a brief and doubtless somewhat unsatisfactory summary of the work on these amebas, but for fuller details and drawings reference must be made to the original paper, which I hope may soon be found and published.

A. A. SCHAEFFER

UNIVERSITY OF TENNESSEE

ZUÑI INOCULATIVE MAGIC

THERE are many varieties of sympathetic magic at Zuñi. I shall give only instances of that subdivision of the homeopathic variety which may be called magical inoculation. It is a form, as it were, of discharming. Instead of applying a bit of the analogous thing to produce an analogy, the direct form of homeopathy, a bit is applied to overcome the analogy, the principle obviously of inoculation.

Birthmarks and malformations are accounted for by the Zuñi as due to parental, for the most part paternal, carelessness during the pregnancy, the result of the expectant father taking part in a ceremonial or hunting rabbits or prairie dogs or other animals or killing a snake. The child will be marked in some way like the ceremonial mask or spotted like a snake or according to the injury suffered by the quarry, blinded or maimed. A medicine member of the Ne'wekwe or Galaxy Fraternity told me that at birth the forehead and chest of his son had had the print of an entrail—preoccupation with the entrails of animals is a characteristic of the Ne'wekwe Fraternity, and this man had in fact taken part in a fra-

ternity ceremonial before the birth of his son. The head of the daughter of this once birth-marked man was a bit flattened on one side. It was flattened, believed her grandfather, because her father would go prairie-dog hunting before her birth and he always shot his prairie-dogs in the head.

Now the cures for birthmarks or malformations are, the cause being a ceremonial, to put on the ceremonial mask in question and dance hard in the presence of the child, subsequently rubbing the sweat of one's body on to the child; and, the cause being a hunted animal, to hunt the same animal and rub its blood on the child. Similarly, to cure an infant of crying incessantly—it cries because its back pains and its back pains because before its birth its father has overdriven his horses, belaying them presumably on the back—to cure it one must drive a team hard and rub on to the child's back the sweat from under their collar or some piece of their harness.

If a child becomes deaf—cases of deafness at birth are unknown—it is because during her pregnancy its mother stole. To cure the child she must steal again and burning the object stolen puts its ashes into the ears of the child. If the cord of a new-born infant "runs," it is because one who has been bitten by a snake has been present in the room. That person should be found and then four times he should wave some ashes around the heads of mother and child. Otherwise the child will die.

The deer-hunter who sees a buck and doe together and the buck mount the doe, knows that by this token the deer are "telling" him of what is happening at home. His faithless wife is far from "staying still" in the house she should leave but once, at noon time, for water, while her husband is off hunting. It becomes his business, therefore, to shoot the deer and take out their hearts. On his return home he will find his wife and her lover sick. To cure them, if he pity them, he will have to rub them with deer heart made up into a ball with meal, rubbing the woman with the heart of the doe, the man with the heart of the buck.

Should a person be struck or shocked by

lightning, he or she must be given some rain water of that same storm to drink, rain water plus black beetle and suet. Otherwise the person will "dry up" and die.¹ About three years ago a certain house on the south side of the river was struck. The three women in it neglected to take the prescribed drink. To-day the three are dead, two dying a year or two ago, the third this summer.

Should a person in dying "frighten" any one, from the head of his corpse a lock of hair is cut. The hair is burned and the smoke of it is inhaled by the person who has been upset. This practise, however, is uncommon.²

ELSIE CLEWS PARSONS

SPECIAL ARTICLES

THE IMPORTANCE OF LATERAL VISION IN ITS RELATION TO ORIENTATION

It is a well-established principle that binocular vision gives to human beings a means of determining the relative distances between near-by objects, as well as the distances of these objects from the observer. The basis of this power lies in seeing the objects from two points of view, giving a stereoscopic effect, which, however, is decreasingly effective as the objects are removed from the eyes. It is apparently partly the decreasing stereoscopic effect with increasing distance which forms the basis of measurement; and partly a judgment of distance in some way through the muscular movements of the eyes, and those governing the accommodation of the lenses. The power of measuring distance by binocular vision is, however, scarcely effective at distances greater than four or five hundred feet. It is entirely

¹ The experience qualifies a survivor for becoming a doctor. One of the present *tenientes* or members of the governor's staff or council is a lightning-struck doctor.

² Mrs. Stevenson's description of this practise is somewhat different, remaining, however, one may infer, an illustrative of inoculation magic. "If a person takes a bit of hair of a deceased friend, burns it, and inhales the smoke he will have good health and not die, but go to sleep and thus pass on to Ko'thluwa'la" ("The Zuñi Indians," p. 309, XXIII. (1901-02), *Am. Rep. Bur. Amer. Ethnol.*).

List of California tribes

So/18
c

TRIBE LISTS

Achomawan and Atsookā-an (Pit River, Fall River, Hat Creek,
and Dixie Valley Region)

Athapaskan...Not including Hoopah, Hwilkut, Mawenok, Tochil-
pe keah-hahng (Kahto) or Tolowa (or Huss).

Bettol (Pettol)...See Mattol' (mä-tōl')

Cahuilla

Chemareko

Chen'-po-sel (Long Valley Win)

Chumashan

Dah-chin-chin'-ne

Ennesen

Hoopah (Tin'-nung-'hen-nā-o)

Huss (Hah'-wun'-kwut)

Hwilkut (Redwood Creek)

Kahto' (To-ke'-ah-hahng) ...Long Valley, Mendicino Co.

Kam'-me-i (Diegueno)

Karok (Klamath River)

Kar-rah-ko-hah (Klamath River)

Klamath (Klamath Lakes)

Konomeho (Salmon River)

Ko'-roo (Sacramento River, Princeton to Colusa)

Le-kah'-te-wut (Marin Co.)

Lo-lahn'-kok (So Fk Eel River)

Mattol (Bettol, Pettol)

^{Māwēnok}
Mewko (Lower San Joaquin & Delta Region)

Mewuk

Midoo

Modok

Mohave
Mohinean

Monache (Owens Valley and W slope Sierra Nevada)

Nek'-kan-ni'

Ner-er'-ner (Coast Humbolt Co., Gold Bluff to Little River)

Nom-lak-ke (Elder Creek to Stony Creek)

Nost-se or Yah-nah (eastern foothills Sacramento Val.)

No-to'-mus'-se

O-kwahn'-oo-tsoo (S. & E Mt. Shasta)

Olamentko (Bodega Bay)

O'-lah-ment'-ko

Olhohean (SF Bay-Monterey)

OO-kot-on'-tel-kah (Coast, 10-Mile Riv. to Usol)

Patwin (Sacramento River below Colusa)

Pa-kan'-e-pul...see Tu-bot-e-lob'-e-la (Kern Val.)

Piute (Calif-Nev. border)

Northern Piute (W Nev. & E Calif.)

Piyumko or Luiseño (including Sovova)

Po-lik'-lah (or Yurok)

Poo'-e-win' (Suisun region)

(3)
Ind. Vocab. & Chklists. DC file, May 1926.

Yokuten

Cho-e-nim-me
& on same blank
Cho-ki-min-na
chow-chil-lah Yo-kotch (Fresno Cr.)
Chuck-chan-se
Kosh-sho-o
Tad-dum-ne
Tah-che
Tin-lin-ne
Too-lol-min
Wiktchumne
Yowelmanne
Yokut dialect (San Emigdio ('Nancy'))

Yukean

Mi-yah-kah-mah
Oo-ko-ton-til-lak-kah
(or Coast "Yuke")
Yuke (Round Valley)
(Oo-kum-nom &
Hootch-nom)

Yuman

Kam-me-i (Mex. & Calif.
Mohave
Yuma

Calif. Vocabularies collected by CHM 139 from 23 stocks.

Index is P. 3?

4

Tuleyome or Olāyome Bands and Rancherias (S of Clear Lake)

Wahshoo (E Calif - W Nev)

~~Tribe and Villages of Northern Wintu on Trinity River~~

~~Wintoon Villages on Pit River~~

~~Wintoon Tribe and Villages on or near McCloud River & lower Pit River~~
upper Sacramento River

Win Tribes. Napa to Berryessa Valley. Nan-noo-tā-we
~~Win Bands and Rancherias, in Kotena Valley (Colusa Co.)~~

~~Bands and Villages of Northern Wintoon or Wintoon Proper (Also several south of Northern Wintoon territory. CHM)~~

~~Wintoon Villages on upper Sacramento River.~~

~~Win Bands and Rancherias, Long Valley (Lake Co.)~~

~~Win Bands and Villages (See also Patwin~~
Yinka

Wintoon (Noemuk ~~and Villages~~, Located on Sacramento River between
Princeton ~~and~~ Munroville.

~~Yokut Tribes and Villages~~

Yukean (~~Wappo~~ and Yuke)

Yuman Tribes, Bands, and Villages (*Separate lists for* Except Diegueno and Mohave) ~~etc~~

ADDENDUM

SERIES 1: INDIAN STOCKS AND TRIBES

Subseries 2: List of Tribes, Bands, and Villages of
California and Nevada Indians

Achomawe Tribes, Bands and Villages

ca. 1917

Lists of Tribes, Bands and Villages of California and Nevada Indians by

C. Hart Merriam

Tribe Lists

2^d set

corrected to
March 8, 1917

Lists of Tribes, Bands
and Villages of Calif.
and Nev. Indians

by tribe and
geographic location

17 6 1

2d 1st

Tulsa

L I S T S O F
T R I B E S, B A N D S, A N D V I L L A G E S
O F
C A L I F O R N I A A N D N E V A D A I N D I A N S
By
C. Hart Merriam.

These lists are of course far from complete, but they are full enough to be of great assistance to students of California Indians. All the names they contain are carded, with full data and reference to authority and place of publication. There is not always a separate card for each spelling, as in some cases (to save time) I have given related spellings on the same card.

[The cards are now in the large Dick Safe in my office in the Northumberland.]

These typewritten lists, with pen additions, are in triplicate. The 1st copy I take with me in California; the 2^d copy is in the small Dick Safe in my office in the Northumberland; the 3^d is in my safe at 1919--16th Street. The first, ~~and~~ ^{3^d} second, copies are corrected to date and are alike throughout; the ~~3^d copy is the same except~~ ~~for the Po-mo and Southern Mission lists,~~ ^{has} which have not been corrected to date.

March 8, 1917.
July 17, 1910. -- C.H.M.

✓

ACHOMAWE TRIBES, BANDS, AND VILLAGES
(Pit River, Fall River, and Hat Creek Region,
California)

ACHOMAWE...Stock name.

Ah-choo-mah'-we (Achomawe, Achomawes, A-cho-ma'-wi, Achomawi, A-teo-mâ-wi
Adzumâwi, Chumâwa)...Tribe in Fall River Basin; name
for themselves. - cum -

Ah-koo'-e (A-pui, A-poi, etc)...Ah-tsoo-kā'-e name for Big Valley
Achomahwe. - cum -

Ah-mit'-tat-wum (Ah-mits'-che)...Modesse name for Dixie Valley
branch of Ahtsookāe. - cum -

Ah-stah-ke'-wah (Astakaywas, Astakywich, Astakiwi, Es-ta-ke'-watch)...
Achomawe and Modesse name for band or village near
Canby in Hot Springs Valley, Alturas region, and on
S Fork Pit River. - cum -

Ah-too-ah'-me (A-tu-ā'-mih, Atuami, E-tah'-me)...Pit River tribe in
Big Valley, Lassen Co. (Powers). See also Ham-me-o-
ket'-tal-lo.

(Atsugei, Atsugewi)
Ah-tsoo-kā'-e, ...Hat Creek tribe; name for themselves. - cum - (Written
Atsugewi by Dixon). - cum -

Ah-wun-chun'-ne...Not verified.

A-poi (A-pui)...See Ah-koo'-e.

Apwaraki...Same as Ah-tsoo-kā'-e (Kelsey MS).

Atsugéwi...Name for Hat Creek Ah-tsoo-kā'-e as written by Roland
Dixon.

At'-to-maw'-wah...Achomawe (of Fall River) name for tribe in
Grasshopper Valley, N of Eagle Lake. - *cam*.

At-too-an'-noo-che (Ah-doo'-wah'-noo-che, 'Tah-wahn'-noo-che)...
Modesse name for Hat Creek Ahtsookā'-e. - *cam*.

Chu-ma-wa (Chumawi)...Probably same as Achomawe, but said to be
band in Big Valley.

E-chat'-tah-we...Fall River Achoomahwe name for Goose Valley
branch of Ahchoomahwe. Called E-tsah'-tah by the Modesse. - *cam*.

Es-ta-ke'-wach...See Astakewah (Powers).

E-tah'-me (Atuami, A-tu-a'-mih)...Big Valley tribe (branch of
Ahchoomahwe). - *cam*.

E-tsah'-tah...Modesse name for related tribe in Goose Valley.
Called E-chah'-tah-we by the Fall River Achomawe. - *cam*.

Ham-mah'-we (^{Humāwhi} Hu-ma'-whi, Hamāwi)...Modesse name for tribe on S Fork Pit River. - *cm*.

Ham-mě-o-ket'-tal-le or Ham-mă-o-ket'-tal-le (Ha-mef-kut'-tel-li, Hamef-kutelli, Hamefcutellies)...Modesse name for Big Valley tribe (^{closely related to} ~~same as~~ Ahchoomahwe). - *cm*.

Han-te'-wah (Han-te'-wa, Hantiwi)...Tribe in Hot Springs Valley, Modoc County (Powers).

Han-too'-che...Modesse name for tribe in Hot Springs Valley. *cm*

Hat Creeks...See Atsockāe.

Hat'-mah or Too'-hat'-mah...Achomawe name for Cayton Valley band of same tribe. - *cm*.

Hā-wis-saht-wum...Modesse name for Achomawe people or rancheria at Fall River (additional name). - *cm*

Ill-mah'-we (Ill-ma'-wi, Ilmawi)...Pit River below Fall River. The Modesse say that Ill-mah'-we is a place on Pit River below Fall River, and not the name of a tribe. Some say it is a tribe. - *cm*.

Kah-kā'-wah...Achomawe name for tribe next S of themselves. - *cm*.

Kaw-le'-wah...Ahtsookā'-e and Achomāwe name for Dixie Valley tribe
(speaking same language as Hat Creek Atsookāe). - *cm*.

Kum'-mi-dem (Kōm-maidūm)...No-to'-koi-yo Midoo name for Pit River
Indians (Dixon 1904; Merriam).

Made'qsi...See Mo-des'-se.

Mo-ah't'-was

Mo-at-was (Mo-e-twas)...Klamath name for Pit River Indians
(Applegate).

Mo-des'-se (Madeqsi)...Tribe at Big Bend Pit River. Name for
themselves. Closely related to Fall River Achomawe.
Lived at Mo-des', the ruling village. - *cm*.

Monctske...Cow Creek Yahnah name for Pit River tribe (Russell,
1857).

Oo'-kah-soo'-e ah-di-ow'-te...Hat Creek Ah-tsoo-kā'-e name for closely
related tribe in Burney Valley. - *cm*.

Oo-le'-moo-me...Modesse village on S side Big Bend Pit River (their
own name). - *cm*

Oo'-we-che'-nah...Hat Creek (Ah-tsoo-kā'-e) name for Goose Valley
tribe (band of Achomawe). - *cm*.

Pah'-kah-mah'-le (Pacamallie, Pah'-ke-mah'-le, Puk-kah-mah, Pa-ka-mah-li, ^{Pakamalli,} Pah-rah-mah-le)...Modesse name for NE Midoo of Big Meadows; also for Indians on upper Hat Creek.-*com.*
(Erroneously referred to Achomawe by various authors)

Paline (Palainih, ^{Pulairih misprint} Palaihnihi) or Palaiiks...Achomawe.

^{Pulairih misprint} PALAIHNIHAN...Same as Achomawe (Palaihnihi, Hale, 1846; Palaihnihan Powell 1891).

Pe'-kah-soo'-e...Hat Creek (Ahtsookāe) name for NE Midoo of Big Meadows. -*com.*

Pet Nuer misprint for Pit River

Pikas...NE Midoo name for Pit River Indians (Hutchings).

Pit Rivers (^{Pet Nuer, misprint} PittRivers)...General name, often misspelt Pitt.
Includes the Achomawe and Atsookāe.

Po'-mah-de'-e...Hat Creek (Ahtsookāe) name for Modesse at Big Bend Pit River. -*com.*

Poo'-e-choos (Poesoos, Pu'-shush, Pu'-i-su, Pu'-su, Pu'-isu, Py-i-su)...
Wintoon name for Pit River Indians. -*com.*

Shawash...Yuke name for Achomawe taken to Round Valley Reservation (Kroeber).

Tah-sah...Modesse village on S side Pit River at Big Bend ($\frac{1}{2}$ mile E of Hot Springs). -*cm*.

Tah-wahn'-noo-che...Modesse name for Hat Creek Ahtsookāe. (Called To-ah-no'-che by the Achomawe). -*cm*.

To-ah-no'-che...Achomawe name for Hat Creek Ahtsookāe. (Called Tah-wahn'-noo-che by the Atsookāe). -*cm*.

Too-e'-chow'-e...Hat Creek (Ahtsookāe) name for Fall River Achomawe. -*cm*.

Too-hat'-mah...Achomawe name for Cayton Valley band of same stock. -*cm*.

Too-tā'-o-me (Too-tā'-o-mal'-le)...Modesse name for related tribe in Big Valley, Lassen County. -*cm*.

Ukavos (Yuca)...Name (doubtless Yah'nah) for Pit River Indians (Col. G. Wright, 1853).

Wah-doo'-kā'-e...Hat Creek (Ahtsookāe) name for closely related Dixie Valley tribe. -*cm*.

Wah-num-che-wah...Modesse name for Burney Valley Ahtsookae. -*cm*.

Yuca...Cow Creek Yah'na name for tribe on lower Pit River. See Ukavos.

Cahuilla tribes, bands, and villages

CAHUILLA TRIBES, BANDS, AND VILLAGES

Agua Caliente (No. 2)...Cahuilla village at Palm Springs (called Sé^{ch} -e by themselves), on desert at east foot of San Jacinto Mountain. The rancheria is Kah'-we-sik; the people Kah'-we-sik-tem. - *cam*

Agua Dulce...Spanish name for Cahuilla village Too'-vah on desert west of northern part of Salton Sea. - *cam*

Ah'-chah-chem...Cahuilla band at Indian Well (Kah'-ve-nish), on Colorado Desert in Coachella Valley. The band ^{is} sometimes called How'-ut after a former chief. - *cam*

Alamo (Alamo Bonita, A la Bonita) ^{Alimo Bonita}...Spanish name for Cahuilla village La-wil-van or Si-vel (Burrows). Alamo is 3 miles N of Agua Dulce and nearly W of N end of Salton Sea.

Augustine...Spanish name for Cahuilla village in Coachella Valley N of Toro and NW of Salton Sea. Same as La Mesa. See also Temal-wa-hish.

Cabazon (Cabezones, Cabazons, Cabeson, Caveson)...Spanish name for Cahuilla band and village on Colorado Desert a few miles E of Indio and near base of Chuckawalla Mountains. Called Pal-se-ta by themselves (Barrows). ~~Their name for the place is Pah-naht-sa (Pah-nuc-say).~~ Also called Yu'-luk-kah? *Not to be confounded with Cabazon railroad station in San Lorenzo Pass, between Banning and Whitewater. - cam.*

Cah-be-nish...Mentioned in Treaty of Temecula, Jan. 5, 1852 as a Cahuilla village, Kah-ve-nish is the place name of Indian Well. The tribe is Ah'-chah-chem. See Kah'-ve-nish and Ah'-chah-chem. - *can*

Cahuilla (Coahuila, Cahuila, Coahuilla, Caguillas, Cagullas, Caquillas, Cahuillo, Cahuillos, Cahwilla, Cah-willas, Cahwia, ^{Calmilla (mispint)} Cawilla, Cahnilla, Cahnillo, Caweos, Cawios, Cahweeos, ^{Capullas} Cah-wee-os, Caquilla, Coquilla, Carvillas, Caveson, Cabeson, Cawios, ^{Cahuillos} Cohuillas, Cohuilles, Cowela, Cowios, Coquifa, ^{Kahwea, Kah-we-a.} Kahuilla, Kah-we-ah, Kah-we-as, Kahweyahs, Kauia, Kuvuya, Kavayos, Kaviyas, Kavouya, Kawea, Kawia, Kawiayam, Koahualla, Kowia, Kow-wee-yah, Kahweaks)...Shoshonean subfamily in Southern California occupying San Jacinto Mountains, San Gorgonio Pass and Coachella Valley, the NW arm of Colorado Desert. In a more restricted sense the name is used for the Pow'-we-am tribe of Cahuilla Valley and adjacent slopes of the San Jacinto Mountains. - *can*

Co-ro-vang-ang...Village mentioned in Treaty of Temecula, 1852 and wrongly attributed to the Cahuilla. See Kor-ro'-vah.

Danzarines (Danzantes)... See Jequiches, Hakwiche

^{Los Duraznos}

Du-ras'-no (Dwasno)...Cahuilla village (Handbook Am. Indians, I. 669, 1907) Spanish name for Sā-ū-pah. (Lugo). Called Chawimai by the Luiseno (Sparkman)

Ech'-e...Wah'-ne-ke-tem (Mahl'-ke) rancheria 4 miles N of Beaumont, at summit of San Gorgonio Pass. - *can*

E'-ve-ah-tem...Cahuilla word meaning 'Easterners'--applied to any tribe east of speaker. See also Yuhiktom.

Gecuich (Gecuiches) --- See Hakwiche.

Guachama ^{Guachinga, San Bernadino} (Wachama)...Cahuilla or Serrano band near San Bernardino; village near Bunker Hill, between Urbita and Colton (Caballeria; Kroeber). Probably Serrano name for Pool'-yat (Chief Lugo--*cam*).

Hah'-ve-kik-tem...Cahuilla band at Seven Palms ^{3 miles E of Palm Springs} (name for themselves).

(Jecuich, Jecueche, Jecuiches, Gecuich, Gecuiches, Geniguch, Danzarines)
Hakwiche [^]...Mohave name for Cahuilla (Kroeber).

Ho'-lah-kal (Ho-la-kal)...We-is'-tem rancheria at San Ysidro, E of Warner Valley. The people, Ho'-lah-kal-lem.-*cam*

Ho'-lah-kal-lem...The people of Ho'-lah-kal.-*cam*

Höl'-bah...Former Koos'-tam village 2½ miles NE of Riverside (Chief Lugo.-*cam*).

Ho-mo'-ah...Former Koos'-tam rancheria 4 or 5 miles SE of Colton (Chief Lugo.-*cam*).

How'-wut

[^] How'-it, How'-üt)...Cahuilla band named after chief of same name, at Indian Wells, Colorado Desert (usually and properly called Ah'-chah-chem).-*cam*

Hulawona...Luiseno name for Cahuilla village Los Coyotes (Kroeber).

The rancheria at Los Coyotes is Wilyah, belonging to the We-is'-tem tribe. - *cam*

Indian Well...Former large Cahuilla village at Kah'-ve-nish in Coachella Valley, NW arm of Colorado Desert. The tribe is Ah'-chah-chem. - *cam*

Indio...Place and village called Pal-te-wat by the Cahuilla (Barrows). The place is Pah'-naht-sā; the people Pah'-naht-sik-tem or Pal-tā'-waht (Chief Lugo-- *cam*).
[Pal-tā'-waht means "where water is." - *cam*]

Juan Bautista (Valle Juan Bautista)...Spanish name for Cahuilla Valley and village=Pow'-we (Burton; Merriam).

Jeguiches (Jecuich, Jecueche etc)... See Hakwiche

Kah'-ve-nish (Ka'-vi-nish, Kavinish, Cah-be-nish)...Cahuilla village at Indian Well on Colorado Desert (Barrows). The place is Kah'-ve-nish, the tribe Ah'-chah-chem. - *cam*

Kah'-we-sik; Kah'-we-sik-tem...Cahuilla band at Palm Springs (name for themselves). - *cam*

Kawia (Kauia, Kahuilla, Kahweaks, Kah-we-as, Kahweyahs)^(add) Cahuilla list)...See Cahuilla and Kah'-we-sik.

Kawiyayam...Mohave River Serrano name for Cahuilla (Kroeber).

Ke'-tah'-nah-mun...San Bernardino Serrano name for Cahuilla. - *cam*

Kitanemun-um...Serrano name for desert Cahuilla (Kroeber).

Ko-man'-no ... Chemeweve name for Cahuilla. - CHM

Koos'-tam...Cahuilla tribe on San Bernardino Plain and San Timoteo Canyon from San Bernardino and Riverside easterly to summit of San Gorgonio Pass (present Beaumont). - *cam*
Same as Yu-Ki-pam.

Kor-ro'-vah (Co-ro-vang-ang)...Former Soboba rancheria on Indian Creek 3 or 4 miles NE of Soboba village. Erroneously attributed to the Cahuilla. - *cam*

Kwah'-la-ke (Kwa'-le-li, Kwaleki)...Village in San Jacinto Mts. (Barrows; Handbook Am. Indians I, 669, 1907). Probably same as Ta'-wot-pah=Wahn'-che-ah, rancheria at Pinyon Flat on N slope Santa Rosa Mountain (Chief Lugo-- *cam*).

Kwimguchum...Luiseno name for Cahuilla (Kroeber). See Yuhiktom.

Kwitanemum...Chemeweve name for Cahuilla (Kroeber).

La Mesa...Spanish name for Cahuilla village Temal-wa-hish (Barrows).
Same as Augustine. - *cam*

La-wil-van (Si-vel, Alamo Bonito)...Cahuilla village commonly called Alamo (Barrows).

Los Coyotes (Coyotes, Wā-wā-ē's-tum; We-is'tem)...Tribe related to Cahuilla inhabiting Coyote Valley and the Mountains thence southerly to San Ysidro Mountain and southwesterly to San Ysidro (Ho'-lah-kal) a little east of Warner Valley. Comprises 3 principal villages: Wil'-yah in Coyote Canyon; Patch'-o-wal at San Ignacio, and Ho'-lah-kal at San Ysidro. Called Wa-wa-e's-tum by the Cahuilla: *can* Called Hulawona by the Luiseno (Kroeber). Also an Indian Reservation comprising "the Agua Caliente settlement of San Ysidro or Wilakal, and the Diegueno settlement of San Ignacio" (Handbook).

Luvus...Serrano name for place or tribe South, in vicinity of Coahuilla reservation (Kroeber).

Mahl'-ke (Mal-ki, Potrero)...Rancheria at Potrero just east of Banning in San Gorgonio Pass. Their name for themselves. Also used by themselves in tribal sense=Wah'-ne-ke-tem. *can*

Martinez...Spanish name for Cahuilla village on Colorado Desert. Called by themselves So-kut Men-yil (Barrows).

Pal-kay-witch-ish...Cahuilla village (=Agua Corta) at or near Toro (Treaty of Temecula, 1852). May be Pal-tā-waht?

Pahn'-nok-sah-kik-tem (Pah'-nah-sik-tem, Panachsa, Pah-nuc-say)...

Cahuilla band at Indio and old Cabezon. Pah'-naht-sā is the place. ^{cum} Barrows erroneously puts Pa'-nach-sa in San Jacinto Mountains.

Pahn'-yik-tem...Former Cahuilla band in lower part of Palm Canyon. ^{cum}

Palm Springs...Cahuilla village at place of same name on W border of desert at E base San Jacinto Mountain 6 miles S of Palm Springs R. R. Station. The inhabitants call the place Sē^{ch'}-e; the people (themselves) Kah'-we-sik. ^{cum}

Pal-se-ta (Palseta)...Cahuilla name for their village of Cabezon (Barrows). See also Pah'-naht-sā and Pan'-nok-sah-kik-tem.

Pal-sa-wish (Pal'-se-witch)...Cahuilla village mentioned in Treaty of Temecula, Jan. 5, 1852. The word Pal'-se-witch means Hot Springs and therefore may have referred to the band at Agua Caliente No. 1 in Warner Valley (Koo'-pah); the band at Agua Caliente No. 2 at Palm Springs (Kah'-we-sik); the band at Cahuilla Hot Springs on Cahuilla Reservation (Pow'-we). ^{cum}

Pal-tā'-waht (Pal-te-wat, Paltewat)...Cahuilla name for their place (village?) at Indio (Barrows). See also Pah'-naht-sā and Pan-nok-sah-kik-tem.

Patch'-ō-wal (Pat'-chō-wal, Pă'-cho-wal, Pachawal, Patch'-ow-wel, Pa'-cha-wal, Coyotes, Los Coyotes)...Cahuilla name for We-is'-tem rancheria, called by the whites San Ygnacio, in the mountains NE of Warner Valley. The people, Patch'-o-wel-lem. - cum

Paw'-we or Pow'-we (Pawi)...Cahuilla and Luiseno name for Cahuilla Hot Springs and Valley and the old rancheria at the Hot Springs (Chief Lugo-- cum).

Paw'-we-yam or Pow'-we-yam...The people of Paw'-we (Chief Lugo-- cum).

Pool'-yat...Former Koos'-tam rancheria between present towns of San Bernardino and Colton (Chief Lugo-- cum).

Potrero...Spanish name of Cahuilla village Mahl'-ke near Banning, at E end San Gorgonio Pass.

Pouje Coahuilas (Pouje Rancheria)-- Just E of Bautista Valley. (Lt. A.P. Greene, 1870)

Pow'-ke (Pow-ky)...Cahuilla village called by the Spaniards La Puerta, in southern part of Terwilliger Valley about 1 mile SE of present Cahuilla Reservation and W of Horse Canyon. The people are Pow'-ke-yam. (Treaty of Temecula, 1852; Chief Lugo-- cum).

Pow'-wut...Cahuilla rancheria on upper Coyote Creek on or near boundary between Riverside and San Diego Counties. Called Willow Tree Rancheria by the whites. Immediately below it on Coyote Creek began the territory of the We-is'-tem (Los Coyotes). - *can*

Sah'-ě...Cahuilla rancheria on Ramona Reservation about midway between Hemet Reservoir and Cahuilla Reservation (Chief Lugo-- *can*).

Sah'-haht-pah...Former Koos'-tam rancheria in San Timoteo Canyon, at present El Casco station. (Chief Lugo. - *can*).

San Bernardino --- See Guachama = Watchama.

San Gorgonio...Spanish name for ^{San Gorgonio}Ēch'-e, a Mahl'-ke village on N side of Pass of ~~same name~~, about 4 miles N of Beaumont. - *can*

San Isidro (San Ysidro, San Ysedro, Ho'-lah-kal, Ho-la-kal)... We-is'-tem (=Los Coyotes) rancheria in Mountains E of Warner Valley. Called Ho'-lah-kal by themselves. - *can*

Santa Rosa...See We-wut'-now-hu.

San Sebastian...Spanish name for village, doubtless Serrano, referred to Cahuilla in Handbook Am. Indians I. 669, 1907 (under Kawia).

San Timetéo...Spanish name for Cahuilla village [in upper part of San Gorgonio Pass] (Burton). See also Tolocabit.

May have been Sah'-haht-pah. - *cam*

San Ygnacio (San Ignacio). We-is'-tem village Patch'-ow-wel (Pă'-cha-wal) in mountains NE of Warner Valley. Called by the Spaniards 'Los Coyotes' (Chief Lugo--*cam*). Called Sapelo by the Luiseno (Kroeber).

Sapela...Luiseno name for San Ygnacio (Kroeber).

Sap-pul-pah...Cahuilla rancheria on Ramona Reservation about 1 mile E of Sah'-ě. - *cam*

Sā-ŭ-pah...Rancheria called Du-ras'-no by the Spaniards. - *cam*

Sě^{ch'}-e (Se-chi, Sechi, Palm Springs, Agua Caliente No. 2, Techáhet?)...Cahuilla name for their place at Palm Springs. The people at Sě^{ch'}-e (written Se-chi by Barrows) call themselves Kah'-we-sik-tem. - *cam*

Serranas...Name erroneously used by Wentworth in 1862 for Cahuilla at Palm Springs (Agua Caliente No. 2).

Si-vel or La-wil-van...Cahuilla name for their village at Alamo (Barrows).

So-kut Men-yil (Sokut Menyil)...Cahuilla name for their village at Martinez on Colorado Desert (Barrows).

Sow-wah-pah-kik-tem or Sow'-wis-pah-keek-tem...Cahuilla band at old Santa Rosa high up on Santa Rosa Mountains. - *cm*
 [Sow'-wah-pah or Sow'-wis-pah is the name of Santa Rosa Mt. - *cm*]

Sow-wah-wah...Same as So-bo-bah, a tribe closely related to Luiseno...Erroneously mentioned as a Cahuilla village in Treaty of Temecula, 1852.

Tah^{ch}-lis-soo...Word meaning 'The People', applied by Cahuilla to themselves. - *cm*

Tamikochem (Tāmikōtsem)...Warner Valley Koo'-pah (Agua Caliente) name for Cahuilla (Boas; Kroeber).

Tā'-vot-pah...Cahuilla rancheria at Tā-waht (Pinyon Flat) on N slope Santa Rosa Mountain. Same as Wahn'-che-ah and probably same as Kwah'-la-ke. - *cm*

Tecuiche ... See Hakwiche

Temal-wa-hish (Temalwahish)...Cahuilla name for their village called La Mesa [and Augustine] by the Spanish (Barrows).
 [Temal-wa-hish = the dry ground. - Barrows.]

Tep'-pah-chah...Former Mahl'-ke rancheria on small flat (potrero) at base of Mountains on south side San Gorgonio Pass about 4 miles south (or a little E of south) of Beaumont (Chief Lugo. - *cm*).

(Tomgayavit?)

Tolocabit...Former village of San Timeteo (Handbook). May be
Serrano name for Sah'-haht-pah. - cum

Topamuña...Tribe E or SE of the "Capulas" = Cahuillas in 1821 (Baneroff)

Too'-vah (Tu'-vah, ^{Too'-va,} To-va)...Desert Cahuilla village W of Northern
part of Salton Sea. Known to Whites as Fig Tree John's
or Big John's, and to the Spaniards as Agua Dulce.
Mentioned in Treaty of Temecula, 1852.

Too'-vah-yow'-itch-tem...The inhabitants of Too'-vah (Chief Lugo--cum).

Toro or Torres (Toro, Toros, Torros, Torres, Torris)...Cahuilla
village at 'Rancheria de los Toros' in Coachella Valley
NW of Salton Sea. ^{Called by themselves Wahk'-wah-keek-tem. - cum} Also Indian Reservation comprising
villages of Alamo Bonita, (Lawilvan), Agua Dulce (Too'-
vah), Martinez (Sokut Menyil), and Torres (Wahk'-wah-
keek-tem). See Wah'-kwa-keek-tem. [The place Toro on the
desert appears to be called Hawk'-keen - cum]

Wah'-kigh-na...Cahuilla village mentioned in Treaty of Temecula,
Jan. 5, 1852.

Wah'-ko-chi'm-kut-tem...Cahuilla band high up ⁱⁿ Palm Canyon ^{and easterly} ~~in of~~
^{over northern part of} ^{^ Said to be some at Martinez}
~~near~~ Santa Rosa Mountains. Extinct? - cum

Wahk'-wah-keek-tem or
Wah'-kwi-keek-tem (Wakwi)...Cahuilla desert band at Toro on west
border of Coachella Valley. - cum. [Wah'-vah-kah is
name of Santa Rosa Mt. in Kah'-wis-sik - cum]

Wahn'-che'-ah...Rancheria at Pinyon Flat on N. slope Santa Rosa
Mt.=Ta-vot-pah. - *cam*

Wahn'-ne-ke-tum...Cahuilla tribe at Banning and in San Geronimo
Pass. Same as Mahl'-ke. - *cam*

Wakwi...Luiseno name for Cahuilla "El Toro, Cabezon" (Kroeber).

Wamupiapay-um (Wah-ne-pe-ah-pa, Akavat)...Serrano name for
Cahuilla of San Geronimo Pass (Kroeber).

Wachama ^{Guachinga San Bernardino,} (Guachama)...Subtribe of Cahuilla; village between
Colton and Urbita (Caballeria, Kroeber). Probably
Serrano name for Pool'-yat. - *cam*

Watch'-ish...Former Koos'-tam rancheria between present Redlands
and Redlands Junction. (Chief Lugo. - *cam*).

Watch-pah-ve-chem...The people of Watch'-ish. - *cam*

Wā-wā-ē's-tum (Wā-wi-is'-tem, We-is'-tem)...Tribe in mountains
between Warner Valley and Coyote Canyon. Called
We-is'-tem by Chief Lugo. - *cam* Called Hulawona by
the Luiseno, and Los Coyotes by the Spaniards. Three
principal villages: Wil'-yah in Coyote Canyon; Patch'-
o-wal at San Ignacio, and Ho'-lah-kal at San Ysidro. - *cam*

We-wut'-now-hu (Wewutnowhu)...Cahuilla village high up on S
side Torres Mt.=Santa Rosa of Whites (Barrows).

Willow Tree Rancheria... See Pow'-wut.

Wil'-yah or Wil'-ye-ah...We-is'-tem rancheria on Coyote Creek.-*cam*

Wil'-yah-tem...The people of Wil'-yah.-*cam*

Yuhiktom (or Kwinguchum)... "Easterners". Luiseno name for
Cahuilla; their language Yukhakhonpom or Kwimkwangakh.
(Kroeber). See also E'-ve-ah-tem.

Yu-ki'-pa...Former Kooa'-tam rancheria in valley of same name
about 4 miles SE of Redlands. The people Yu-ki'-pam
(Chief Lugo.- *cam*).

Chimarikan bands and villages

C. Hart Merriam
Papers
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CHIMARIKAN BANDS AND VILLAGES.

Chi-mal'-a-kwe (Chimalakwe, Chimalaquays, Chimalquays)... Tribe on lower New River

CHIMARIKAN... Stock name (Powell, 1891)

Chim-ma-ri'-ko (^{Chimariko misprint}Chimariko, Chimaliko)... Tribe on Trinity River from mouth of South Fork ^{up} to Junction City (Goddard)

Citimaadjè Village at Big Bar, Trinity Co., Calif. (Dixon)

Djimaliko Their name for themselves (Kroeber)

Hâ'dinaktcohâda Village at Cedar Flat, Trinity Co., Calif. (Dixon)

Hamai'dadji Village at Hawkins Bar, Trinity Co., Calif. (Dixon)

Itcxapo'sta Hunting camp at Dyers, on New River, Trinity Co., C Calif.. (Dixon)

Kwo-sho-ne-poo (Kwoshonipu)... Name, probably Shasta, for Chimar-iko (Kroeber)

Mai'djasore Hunting camp at Thomas's, on New River, Trinity Co., Calif. (Dixon)

Mamsū'idji Village on Trinity River just above mouth of South Fork, Trinity Co., Calif. (Dixon)

Me'-em-ma (Meyemma, Mi-em-ma)... Name used by Gibbs and McKee.

May be Yurok name for Chimariko. (C. H. M.)

Paktō'nadji Hunting camp at Pattersons, on New River, Trinity Co.,
Calif. (Dixon)

Pat-a-way (Patch-wies)... Tribe on Trinity River from Big Bar
to South Fork, and on New River (Powers; Bledsoe).
Same as Chimariko

Tcitcā'nma Village at Taylors Flat, Trinity Co., Calif. (Dixon)

Tsuda'mdadji ~~Largest~~ Village, at Burnt Ranch, Trinity Co., Calif.
Largest village of tribe
(Dixon)

Chumashan tribes, bands, and rancherias

CHUMASHAN TRIBES, BANDS, AND RANCHERIAS

Absunta....See Asunta

Achillimo... Rancheria tributary to Santa Inez Mission (Taylor).

Achi or Yachi....Rancheria tributary to La Purisima Mission(Mission Archives)

Agnen... See Aguin.

Aguama... Rancheria tributary to Santa Inez Mission (Taylor).

Aguapex....Rancheria tributary to Purisima Mission (Mission Archives)

Aguin (Agnen)... Extinct village on mainland Santa Barbara Channel
(Located by Taylor at "beach of Los Llagos Canada").

Aguitsumú... See Ah-ke-tsoom.

Ah-ke-tsoom (Aketsum, Aguitsumu, ^{Akachumas,} ~~Chuma?~~ ^{Tshuma,} Kachuma)...Santa Inez
rancheria or village about 20 miles E of Santa Inez.
not to be confused with Akhatchma, Akachumas, of San Juan Capistrano.

Ah-moo (Amui, ^{Amui,} Amun [misprint], Los Berros, Las Flores)... Name used
by Santa Inez Indians for related tribe to W and N (La Pu-
risima to Santa Maria and Sisquoc Valleys); *also in restricted sense
for former rancheria near La Purisima Mission.*

Ahn-sahn... Place on present Buell ranch, 9 miles down Santa Inez R.
from Santa Inez, was W boundary Santa Inez territory.

Ahuamhoue... Rancheria tributary to Santa Inez Mission (Taylor).

Ahwas-lah-urk ^{A-wae-lá-ürk}
(Ahwaslayee {Awashlaurk})... Rancheria tributary to Santa Inez Mission
(Handbook). Mentioned by Tapis 1798.

Akachumas... See Ah-ke-tsoom.

Ah-kít-sük

(Akaitasuk {A-kai't-sük)... Extinct village ^{near} about Santa Inez Mission ^(Henshaw).
Aketsum... See Ah-ke-tsoom

Alacupusyuen... See Alsacupi

tr (Alajulapu {Alahulapas), Lah-wó-lah-po, Lajalupe, Lajulap, Alajulapa, Majalapu, Majulapa, Santa Ines)... Original site of Santa Inez Mission (Ortega). ^{Tribe at S.I. Mis. (Gatschet)}. About 2½ leagues NW of Calahuasa (Tapis).
Ah-lah'-le (Alali, {A-lá-li)... Extinct village on Santa Cruz Island (Henshaw).

Alkaás (Alcas, {Alcash, Al-kă-ă'c {Alcax)... Rancheria on Goleta or La Patera Rancho, 9 miles W of Santa Barbara (Goycoechea 1796; and Taylor 1860).

Algsacupí... See Alsacupi.

Alekan (Alican)... Old village at Canada Ignacio near Santa Barbara (Taylor).

Alizway... Village at Jones Camp tributary to Santa Inez Mission (Taylor).

Alheman (Aljiman, {Eljiman, Eljman, Elcmana)... Rancheria near windmill of La Patera, ^{Elmian, San Marcos} near Santa Barbara (Taylor).
(near Goleta)

Al-kă-ăc... See Alkas.

Allok (Alloc... Village on mainland Santa Barbara Channel
(Located by Taylor "on Rancho Ortega, near the beach").

Allvatalama ^{Alwaththalam, Aswalthatans} (Alwathalama)... Rancheria near La Goleta Estero (Taylor).

Almacoac... See Anakoak.

Alpincha (Al-pín-tcä)... Extinct village near center present town of ^{Santa Barbara (Henshaw)}.

Alsacupi (Algsacupí, Alacupusyuen, Lalsacupi, ^{Purísima,} Salsacupi, ^{Lompoe} Lompoc)...
First site of La Purísima Mission, on Side Santa Inez River.

Alwathalama... See Allvatalama.

Amoliano... See San Pedro Amoliano.

Amolomol^(Amōlomōl)... Extinct village at old wharf at Santa Barbara (Henshaw).

Amuu, Amun^{Amuiu}... See Ah-moo.

Anacarck... See Anac buc.

Anac buc (Anac buc [misprint], Anacarck, Anacavck)... Extinct village on mainland Santa Barbara Channel (Located by Taylor "near the islet of La Patera, near the sea shore").

Anacat... See Anakot.

Anakoak (Anacoac, {Anacoat, Anacvat? Almacoac)... Extinct village on mainland Santa Barbara Channel (Taylor spells it Almacoac and locates it near Pt Conception).

Anakot (Anacot {Anacat, Anacoac? }... Village (extinct) on mainland Santa Barbara Channel. (Taylor says W of Santa Barbara).
"Evidently distinct from Anacoat" (Halk)

Ahnahwhe (Anajue, {Anejue, Anijue)... Rancheria tributary to Santa Barbara Mission (Tapis 1798; and Taylor 1863).

Antap... Extinct village at mill near San Pedro, Ventura Co. (Henshaw).

Aogni... Extinct village in Ventura Co. (Taylor) (See also Lojos Aogni).

Ashuagel (Sasuagel, Sasaguel^{Swa-höl})... Rancheria on Santa Cruz Island (Tapis).

Apé.... Rancheria tributary to La Purísima Mission (Mission Archives)

Asimu... Extinct village on mainland Santa Barbara Channel

(Taylor says W of Santa Barbara).

Asiuhuil (Asnisihue)... Extinct village tributary to Santa Inez Mission ^{(Taylor).}

Asnisihue... See Asiuhuil.

Aspili or Axpili..Rancheria tributary to Purisima Mission (Mission Archives)

^(Assumpta)
Asumpta... See Asunta.

Asuncion... See Asunta.

Absunta Asuncion de Nuestra Señora
Asunta (Asumpta, Assumpta, Asuncion, La Asuncion, Sisolop, Sisolopo)
... Rancheria, doubtless at San Buenaventura. See Sisolopo.

(See Allvatalama)
Aswalthatans... Tribe at Santa Barbara or Santa Inez (Gatschet).

Auiman... See Quiman = Kweman.

Au-hai
Aujay... See Ojai = O-hi.

Ausion... Village tributary to La Purisima Mission (Taylor).

A-wac-lá-ürk
Awashlaurk... See Ahwaslayee Ahwaslahurk.

Awhawhilashmu (A-wha-whi-lac-mu)... Extinct village in locality now
Axpili ... See Aspili called Punta Capitan, W of Sta Bara.
Axpitil (Paxpili bara.

Rancheria tributary to La Purisima Mission (Taylor).

Baile de las Indias....Rancheria 2 leagues N of Santa Inez River
(Portola)

Bailarin
Bilarin (Santa Clara de Monte Talco)... Large pueblo on arroyo 4
leagues W from San Buenaventura (Portola 1769).

Bis... Extinct village on mainland Santa Barbara Channel (Taylor).
(Apparently in vicinity San Buenaventura).

Buchon (El Buchon, San Ladislao)... Rancheria 3 leagues ^{or SW} S of San
Luis Obispo (Portola 1769).

Bulito... See Estait.

^{See Kah-ah-kak.}
Caacac... ^{tr. these to Kah-ah-kak} (Caacat, Cacat, Cancac, Coacac, Cuncaae)... Extinct village
^{between Goleta and Pt Conception.}
on mainland Santa Barbara Channel (Taylor says W of Santa
Barbara).

Cacat... See Caacac.

Caco... See Xaco.

Kah-hats Cajats, (Cajatsa, Cojats)... Extinct village ^{tributary to} ~~near~~ Santa Barbara Mission
(Tapis gives Cajatsa as on Limu [=Santa Cruz] Island).

Cajpilili... Extinct village ^{tributary to} ~~near~~ Santa Barbara ^{Mission} (Taylor).

Calahuasa, Calahuasat, ^{Calla Wassa} Calahuassa... See Kal'-ă-wah-sah.

Cal'-a-wa... See Shalawa.

Camulas... See Kamulas = kă-moo'-lus.

Camup... Rancheria apparently between San Emidio and Cuyama (Portilla 1824). ^{Stock?}

Cancac... See Caacac = Kah-ah-kak.

Canoas, Pueblo de las... Former settlement at or near present Ventura.

Caromisopona... See Garomisopona.

Carpinteria (La Carpinteria, San Roque)... Large pueblo 5 or 6 leagues W of San Buenaventura (Crespi, Goycochea).

Cartaka... See Kas-tā'k.
Casalic, Casaliu... See Casil.

Cascel... See Casil = Kasil.

Cascellis... Indians at Santa Inez (Gatschet). See Casil.

Cashwah... See Kashwah.

^{See Kasil.}
Casil...^{to Kasil.} (Casilic, Casalic, Casaliu, Cascel, Cascellis, Cascil, Cascile, Cascili, Cascen, ^{Kasil} Kusil, Nueva, "Casil or Nueva")... Rancheria some leagues W of Santa Barbara (Goycochea, Tapis, Anza). Two villages are here confused: one near Santa Inez; the other at or near Refugio, W of Santa Barbara.

Casitec ("named San Pablo")... ^{apparently} Place ⁱⁿ or near mouth of Santa Barbara Canyon, W of upper part Cuyama Valley. Not Castac (Kastak) in Canada de las Uvas.

^{Kahsnahakmo}
Casnahacmo... Extinct village near San Buenaventura (Taylor).
(at Santa Clara Rancho)

Castake... See Kas-tā'k.

Castegue... See Kas-tā'k.

^{Kahsunalmo} Casunalmo... Extinct village near San Buenaventura (Taylor).

^{Kah-yö-wos} Cayeguas ^{Ka-yö-wöc} (Cayegues, Cayuguia)... Extinct village near San Buenaventura (Taylor). Between Ventura and San Gabriel (Padre Santa Maria, 1796).

^(Tcâ-lâ-cuc)
Chalosas... Extinct village on Santa Cruz Island (Taylor).

Chichilop... Extinct village tributary to San Buenaventura Mission (Taylor).

Chihucchihui... Village tributary to San Buenaventura Mission (Taylor).

Chiuchin... Village tributary to Santa Barbara Mission (Taylor).

Cholicus... Village tributary to Santa Inez Mission (Taylor).

~~Chilich...~~ See Cholas

Cholosoc... Rancheria tributary to Santa Barbara Mission (Taylor).

Chosho (Tcö-cö)... Extinct village on Santa Cruz Id., probably E of Prisoner's Harbor.

~~Chush...~~ Extinct village at Goleta (Taylor).
~~Chumas...~~ Extinct village 3 miles from Santa Inez Mission.

^{or Chumashan}
Chumash... Stock name for tribes from San Luis Obispo to S of Ventura (=Chumashan Family, Powell, 1891 =Tchumashan, Henshaw and Mooney, 1885)

~~? "The Santa Rosa Islanders" - (Bowers). Henshaw writes it Teumac.~~
Chumash (Tshuma, Teumac)... In original restricted sense, tribe on Santa Cruz or Santa Rosa Id.

Chumpache... Village tributary to San Buenaventura Mission (Taylor).

Chumuchu (Chumuchn, misprint)... Village tributary to Santa Inez Mission (Taylor) ("apparently two distinct villages" of same name - Taylor).

Chwaiyok (Tc'-wai-yök)... Extinct village in locality now called Los Pitos, E of San Buenaventura.

Cicacut (Cicauit, ~~Cincut~~, Cincacut, ~~Ciucut~~, ~~Guicut~~)^{Sardinas Pueblo}... Extinct village on mainland Santa Barbara Channel. (Henshaw locates it at present Goleta). (Cabrillo's "Pueblo de las Sardinias").

Ci-câwc-ku-i... See Sisjulciy.

Cicut... See Ciucut.

Village near Santa Barbara.

Cieneguita (Spanish name for Kasuá) ... See Kashwah.

Ci-mí-i... See Simi.

Cincacut, ~~Cineut~~... See Cicacut.

Cincut... See Ciucut.

Cinihuay (Cinihuaj, Los Gatos)... Extinct village ^{near} ~~tributary to~~
Santa Barbara (Taylor) ~~says~~ at Los Gatos.

See Liquimuyumu

Ciquimuyumu... Extinct village on Santa Barbara Islands (Yarrow).

Ciucut (Cincut, Cuicut, Cicut)... Extinct village on mainland Santa
Barbara Channel (Taylor says about 10 mi. W of Santa Barbara)

See See^{ch}toon

Ciyuktun... Extinct village near Santa Barbara Mission (Taylor) ¹⁸⁶⁰.

Coāacac... See Caacac = Kahahkak.

Cojats... See Cajats.

Ko'-ho Cojo ^{Cexo,} (Cojotoc) ^{Coxo (Xexo, Xixo, Xeno?)} El Cojo Sisilopo, Santa Teresa)... Extinct rancheria
near Pt Conception (east). 3 miles E of Pt Conception

Kolok Coloc ^{Kolok, K'-ā-lâk} (Colve) ... Extinct village on mainland Santa Barbara Channel.

(Taylor locates it at "near the Rincon or at Ortigas" and
"in the Rincon"). (Handbook says apparently 2 villages) ^{near Santa Inez} the other

Coloco (Estocoloco, Estoloco, Estilococo)... Extinct village on Santa
Barbara Islands (one of the northern islands).

Colve... See Coloc.

Concepcion... See Espada.

S. Joaquin de la Laguna

"Concepcion Laguna (Pueblo de la Laguna)"... Very large rancheria about
8 leagues W of San Buenaventura; apparently on site of Santa Barbara.

Conāho (Conejo)... Rancheria mentioned in 1783 as near Santa Barbara?

Corral (Santa Rosa de Viterbo)... Rancheria between San Fernando Valley and Santa Clara River, ^(4 leagues northerly from San Fernando Valley) "near Hart's" (Crespi 1769).

Cortona... See Mescaltitlan.

Coycoy... Extinct village on ^{'Nicalque' Id.} Santa Barbara Islands (probably Santa Rosa).

Cuciano... See Santos Martires Ipolito y Cuciano.

Cú-cu-tci... See Shushuchi.

Cuia... Place 4 leagues east of Lisahua, evidently in Cuyama Valley, ^{visited by Zalvidea in 1806.}

Cuicut... See Ciucut.

Cuncaae... See Caacac.

Cûp... See Shup.

Curtakas... See Kas-tā'k.

Cuyam ^{Kuyama} (Kuyam, Cuyama)... Rancheria tributary to Santa Inez Mission [doubtless in upper part Cuyama Valley], ^{visited by Portilla in 1824.}

^{tr. to K} Cuyamu ^{Kuiyamu One of the two} (Cuyamus)... ^{near Santa Barbara.} ~~Former rancherias located by Taylor on rancho~~ at Dos Pueblos ^{(Taylor gives Cuyamus as on mesa near Santa Barbara).} ^{Cinihuaj on same rancho.}

El Bulito Estait... See Estait.

El Cojo Sisilopo... See Cojo.

El Paredon... Rancheria 7½ leagues W from San Buena Ventura (Goycochea ¹⁷⁹⁶).

El Rincon... See Rincon.

Elcmana... See Aljiman.

Eleunaxciay... ^{See Eluaxcu} Rancheria formerly near or tributary to Santa Barbara Mission (Taylor).

Eljiman, Eljman... See Aljiman.

Elmian... ^(See Aljiman) Rancheria formerly near or tributary to Santa Barbara Mission (Taylor).

Elquis... Extinct village on mainland Santa Barbara Channel.
(Apparently E of Santa Barbara.).

^(Eleunaxciay Gleuaxcuqu Gleuaxcuyu)
Eluaxcu... Rancheria formerly near or tributary to Santa Barbara Mission (Taylor).

Eniceu.... Rancheria tributary to La Purisima Mission (Mission Archives ^{Timanoff} ra Mission)

Escumawash... Extinct village at San Jose, about 6 mi. from Santa Barbara

Eshhulup... Extinct village at Buenaventura Mission (Taylor).

Esmischue... Extinct village tributary to La Purisima Mission (Taylor).

Esnispele... Extinct village tributary to La Purisima Mission (Taylor).

Espada (La Espada, Concepcion)... Rancheria just N of Pt Concepcion.
(Anza 1776; Goycochea 1796).

Espiiluima... Extinct village tributary to La Purisima Mission (Taylor).

Estait (El Bulito Estait)... Extinct village 14 $\frac{1}{2}$ leagues W of Santa Barbara. (Also said to be near La Purisima).

Estep... Rancheria tributary to La Purisima Mission (Mission Archives)

Estocoloco, ^{Estilococo} Estoloco... See Coloco.

Estuc... Extinct village near San Marcos, Santa Barbara region (Taylor).

(Tax)
Fax... Extinct village tributary to La Purisima Mission (Taylor).

Garomisoona (Caromisoona)... Extinct village on mainland Santa Barbara Channel (Taylor says W of Santa Barbara). *Between Golela and Pt. Conception.*

Gaviota (La Gaviota, San Luis Rey)... Rancheria about 4½ leagues E of Cojo (Crespi 1769). 12½ leagues W of Santa Barbara (Goycochea 1796).

Gecp... Rancheria 15 leagues N of Santa Inez Mission (Zalvidea 1806).
[Apparently in Tepusquet Canyon or La Brea Canyon.- 1.]

Geguop... Extinct village tributary to Santa Inez Mission (Taylor).

Geliec ^{Geliac, Geleic} (Gelijec)... Rancheria between 2½ and 5½ leagues W of Santa Barbara (Goycochea 1796). Near islet of La Patera (Taylor).

Gelo (Geloó)... Rancheria between 2½ and 5½ leagues W of Santa Barbara ^{"near Santa Barbara"} (Goycochea 1796). On islet of Patera (Taylor).

Gitzumo... Rancheria tributary to La Purisima Mission (Mission Archives)

Gleuaxcuqu, Gleuaxcuyu... See Eluaxcu.

Gna... See Gua.

Gua (Gna, Quarmugua, Quannuegua [=Quammu + Gua])... Extinct village on mainland Santa Barbara Channel (Taylor says near Sta. Barbara) (Handbook says Quarmugua probably correct).

Guacaya.. See Xugua.

Guainonost (Guainnonest)... Village formerly near site of Santa Barbara Mission (Taylor).

Guaislac (Gualaique, Guasliac, Guaislaique,... See Ah-was-lah-urk) Extinct village tributary to Santa Inez and La Purisima Missions (Taylor).

Gualpa... Rancheria tributary to Santa Ynez Mission (Mission Archives) Santa Barbara (on Golosa or La Pabera ranch) (Taylor) (Handbook says on Santa's Id.).

Guima (Guimá)... Village tributary to Santa Barbara Mission (Taylor) (See Wi-mal, name for Sta. Rosa Id.)

Guissapa... Rancheria tributary to Santa Ynez Mission (Mission Archives)

Haeguep... See Tegueps. (Henshaw)... Extinct village...

Ha-has (See Cajatsa, Jajas, Cajas, Hahas,...) Extinct village at principal port Santa Cruz Id., probably at Prisoner's Harbor (Henshaw).

Hah-ko (Xaco, Zaco)

Hanaya... See Janaya. (Jonatas, Jonatas, Jonata, Junata, Hanaya, Jonata) Santa Ines rancheria or village near present town station on RR about 3 mi. W or NW of Las Olivas.

Helapoonuch... Extinct village about 15 mi. from Sta. Barbara Mission (Timeno 1856). It had been moved (Salvidor, Timeno).

Huara... Rancheria tributary to San Buenaventura Mission (Henshaw Archives).

Hel-i-ok. Near ocean near Moore's Id. (Henshaw)... See Huilicqui.

Hello (Geloo, Gelo, Hël-lo', Hel-oh)... Extinct village 9 miles W of Santa Barbara (on Goleta or La Patera ranch) (Taylor) (Henshaw says on Moore's Id.).

Hemahel (Hemahel, Hemahel)... Extinct village tributary to...

Hi-puk (Ypuc, Ipac,...) Former village in Ventura Co. at present El Triunfo (Henshaw). 12 leagues from Santa Barbara Mission (Taylor).

Hitschowon (Hits-tcö-wön) Kichewen)...Extinct village on harbor
of Sta. Cruz Id.

Honmoyaushu (Hon-mo-yau'-cu, Hon-mâi-yâi-yu, Jnmoyozo)...Extinct
village at El Barranco, near San Pedro (Henshaw).

~~Hoo-koo (Kucu)~~

c. Hoon-hoon-nă-tah'...(Jonjonatá, Jonatas, Jonatá, Junatá, Huhunata,
Ionata) Santa Inez rancheria or village near present
Zaca station on RR about 3 mi. W or NW of Los Olivos.-
In 1796 Jonjonatá was located 3 leagues N of Santa Ynez
Mission, but by 1806 it had been moved (Zalvidea, Tapis).

Huama...Rancheria tributary to San Buenaventura Mission (Mission
Archives).

Huasna...Village tributary to La Purisima Mission (Taylor).

Huelemin (Huelemin, Geliac, ^{Huelemin})...Extinct village near islet of
Patero Rancho (Taylor).

Hwenchel (Huenegel, Huenegel)...Extinct village tributary to La
Purisima Mission (Taylor). (Taylor mentions it as if
distinct from Huenepel). 12 leagues from Santa Ynez
Mission (Tapis).

Chumashan 13
(We-né-mu)

Hueneme... Extinct village on coast a few miles S of Saticoy R.

Present town Hueneme named for it (Taylor).

Huenepel... Extinct village tributary to La Purisima Mission (Taylor).
(Taylor mentions it as if distinct from Huenejel).

(Hu-hu-na-ta, Hoon-hoon-na-tah)
Huhunata... Extinct village near Santa Inez Mission (Henshaw). See Hoon-hoon-na-tah.

Huilicqui (Huillilic, Huilliloc)... Extinct village tributary to
Santa Barbara Mission. (Höl-i-ok?)

Huina... Name of Santa Rosa Island (Tapis 1803-6).

H'wehahpa Huixapa (Huixapapa)^{Huixapa}... Rancheria formerly near or tributary to
Santa Barbara Mission (Taylor).

Hu-ma-li-wu... See Malahue.

(Humaliju)
Hoo-mah-le-wu Humaliya... Extinct village tributary to Santa Barbara Mission (Taylor). See also Malahua.

(Hum-kak')[^]
Humkak... Extinct village near Pt Conception (Henshaw).

(Hu-na-wurp)[^]
Hunawurp... Extinct village near Santa Inez Mission (Henshaw).

Hunxapa... See Huixapa.

Husistaic... Extinct village tributary to La Purisima Mission (Taylor).

Ialamma (Ialamne)... Extinct village tributary to La Purisima and
Santa Inez Missions (Taylor).

I-cá... See Isha.

Immahal... Extinct village near San Buenaventura Mission (Taylor)
"not far from Jose Carrillo's rancho".

Najalayegui, Najalayegua Majalayghua
Inajalaihu (Inajalayehua)... Village near Santa Barbara (Taylor).
Between Ventura and Purisima (Goycochea 1796).

Incupu... Extinct village on mainland Santa Barbara Channel.
(Apparently 4 leagues E of Dos Pueblos).

Iniman... See Quiman.

Inohā Inoje (Inojey)... Rancheria tributary to Santa Barbara Mission, near
San Marcos (Taylor).

(Jonatas)
Ionata... Village tributary to Santa Inez Mission (Taylor).
(Handbook says apparently 2 villages though spelled alike).

(Ypuc^{Hi-pūk})
Ipec... Village tributary to Santa Barbara Missions (Taylor).
and San Buenaventura

Ipolito... See Santos Martires Ipolito y Cuciano.

Isha (I-cá)... Former populous village near San Pedro, Ventura Co. (Henshaw).

Ishgua (Ishguaget)... Village near mouth Saticoy River (Taylor).
(Handbook says perhaps same as Isha).

Isla... See Mescaltitlan.

Isniceque... Rancheria tributary to La Purisima Mission (Mission Archives)

Itaes... Extinct rancheria connected with Dolores Mission (Taylor)?

Ituk (Ituc)... Extinct village tributary to Santa Barbara Mission
(Taylor).

Jalama... Rancheria tributary to La Purisima Mission (Mission Archives)

Janaya ^{Hanaya} ^{Há-na-ya} ^{Haynaya, Taynaya} (Janayá, Janahas?)... Rancheria near (Taylor says above)

Santa Barbara Mission. (In Mission Canyon).

Elsewhere Taylor gives "Taynaya or Haynaya" as original site
of Santa Barbara Mission.

Jlaacs (Jlacus, Slacus)... Extinct village tributary to La Purisima
Mission (Taylor).

Jonatas... See Hoon-hoon-nă-tah.

Kah-nah (Jonatas)

Kâ-â-hâl-kâi-hutc... Former rancheria E of Insona Ranch, Ventura Co.
(Henshaw)

Kachisupal... Extinct village tributary to La Purisima Mission (Taylor)
Cuyana Valley.

Kachuma... See Ah-ke-tsoom. See Chumas 2 mi. from Sta. Inez.
K'-a-lâk... See Coloc.

Kachyayakuch (Kac-ya-yâ-kutc, Cachyoyocuch)... Extinct village at
Alazumita, near San Buenaventura (Henshaw).

Ka-côm-côm-mâi... Former rancheria close to Ventura Mill (Henshaw).
Santa Inez village. - Also called San Lucas village (Taylor).

Kah-ah-kak- (Caacac, Caacat, Cacat, Cancac, Coacac, Cuncacae)...
Extinct village on mainland Santa Barbara Channel between
Golita and Pt. Concepcion. (Taylor says W of Sta. Barbara)

Kah-ah-kak... Former rancheria near Ventura (Henshaw).

Ka-h'ô... See Kaughii.

Kamulas (Ka-yi-lâs, Camulas, Camulua)... Extinct village above
Pico, tributary to San Buenaventura Mission (Taylor).
(At or near present Camulo)

Chumashan 15^a

Kah-hats (Cajats)

Kah-pe-le-le (Cajpilili).

^{C. H. H.} Kah-she-nahs-moo... Santa Inez name for tribe formerly inhabiting

Kanaktinat Cuyama Valley.- Extinct village at "Bajada de la Carola",
Ventura Co. (Henshaw).

K'-a-lâk... See Coloc.

^{C. H. H.} Kal-â-wah-sah'-(Kal'-ah-wah-sah', Kal-lah-wah-sah', Calahuasa,
Kalawashuk, Ka-la-wâ-cûk, Calahuassa, Calla Wassa,
Calahuaza, Calahuasat, Kalahuasa)... Largest rancheria of
Santa Inez tribes (On S bank Santa Inez R. 3 or 4 mi. below
Santa Inez village).- Also called San Lucas village (Taylor)

Ka-mah-ti-putc... Former rancheria in vicinity Ventura (Henshaw)

Ka-mih-me... Former rancheria near Ventura (Henshaw).

Kamulas (Ka-mú-lûs, Camulas, Camulus)... Extinct village above
Piru, tributary to San Buenaventura Mission (Taylor).
(At or near present Camulos)

Kanwaiakaku (Ca an waya ca cuw, Ka-an-wa-ai-ka-ku-hu, Kan-wai'-a-ka-ku)
...Extinct village near San Buenaventura Mission (Henshaw).

Kasakoupex'c (Zanjon de Cota)...At or near Santa Ynez in 1878. (Pina^t

Kasaktikat (Ca sakticat)...Extinct village at "Bajada de la Canada",
Ventura Co. (Henshaw).

Kashiwe (Cas hi wey, Kas-hí-we)...Extinct village near Newhall,
Ventura Co., at place now called Cuesta Santa Susana (Henshaw).

Kashtok (Kac-tóck, Cash-tek)...Extinct village in interior Ventura Co.
(Henshaw).

Kashtu (Kac-tú, Cash-tu)...Extinct village on the Piru, Ventura Co.
(Henshaw).

^{C. to the} Kashwah (Kasua', Kows-wah, Kas-swah', Cashwah)...Indians of Santa
Barbara (at Cieneguita, 3 miles NE of Mission.--Loew).--

~~Kasil (Casilic, Casalic, Casaliu, Cascel, Cascellis, Cascil, Caseile~~

Kasil (Casil, Casilic, Casalic, Casaliu, Cascel, Cascellis, Cascil, Cascile, Cascili, Cascen, Kusil, Nueva, "Casil or Nueva," "Casil(en la Nueva)"...Rancheria some leagues W of Santa Barbara (Goycoachea, Tapis, Anza). Two villages are here confused: one near Santa Inez; the other at or near Refugio, W of Santa Barbara. (Henshaw).

Kaso (Kâ- sö, Coj só)...Extinct village at Canada del Diablo, Ventura Co. (Henshaw).

Kas-pat-ka-wha Former rancheria E of Santa Ana Ranch, Ventura Co. (Henshaw).

Kas-swah... Santa Inez name for tribe at Santa Barbara. See Kashwah.

Katahuac (Ka-ah-tá-wak)...Village tributary to Santa Inez Mission (Taylor).

Kas-tā'k (Castake, Cas-take, Cartaka, Curtakas, Castegue, Cataqos? Surrilles?)

...Village on lake same name at fork of Ft Tejon or Uvas
Canyon. E of Santa Ana Ranch, Ventura Co. (Henshaw).

Katstayot (Kat-stá-yot)...Extinct village at place now called Santa
Anita, W of Santa Barbara (Henshaw).

Kaughii (Ka-h'ó)... Extinct village at La Canada del Corral, about
22 miles from Santa Barbara.

Ka-yö'-wöc... See Cayeguas.

(Kēs-mă-li)
Kesmali... Extinct village of San Luis Obispo Indians of the Chumashan
family, at Pt Sal, San Luis Obispo Co. (Schumacher).

(Kin-a-pú-ke)
Kinapuke... Extinct village on San Buenaventura R., near mouth (Henshaw).

(Kl'a-ka-á-mu)
Klakaamu... Extinct village on Santa Cruz Id, E of Punta del Diablo
(Henshaw).

Kó-ho (Cojo)...

(Koi'-yo)
Koiyo... Extinct village at Canada del Coyote, Ventura Co. (Henshaw).

(K'-â'-lâk)
Kolok... ~~See~~ Coloc) ~~†~~ Former village at old mill in Carpinteria, E
of Santa Barbara. Also attributed to Santa Inez.

Ko-sah-ne-hung-o-kum... Serrano name for Indians of Santa Barbara
and San Buenaventura (Chumash).

(Ku-i'-ya'-mu)
Kuiyamu... See Cuyamu.

Kuyama... See Cuyam.

Kows-wah... See Kashwah

(K'iwuk'ciwu)
Kshiwukshiwu... Extinct village on Santa Rosa Island (Henshaw).
Kulahuasa... See Kai-a-wah-sah.

Kusil... See Casil.

Kuyam... See Cuyam.

Kwé-kwé-nah-vét... Gabriel (Tongva) name for Ventura tribe (Chumash). CHM

La Carpinteria... See Carpinteria.

Lacayamu (Laycayamu) ^{LUCUYAMON?}... Extinct village tributary to Santa Barbara and
San Buenaventura Missions (Taylor). Two of same name, one on
Santa Cruz Id., the other in Ventura Co.

Laco (Lagay, Lagcay)... Extinct village tributary to Santa Barbara
Mission (Taylor).

Lagcay... Same as Laco.

La Laguna de la Concepcion... See Concepcion Laguna.

Site of ~~future~~ presidio and mission of Santa Barbara (Eldredge).

(Lajalupe, Lajulap)
Lah-wó-lah-po (See Alajulapu)... Chumash name for tribe at Santa
Inez (McLeod).

Lajalupe, Lajulap... See Alajulapu (Site of Santa Inez Mission)

Lahhoochu (Lajuchu... Extinct village tributary to La Purisima Mission (Taylor).

Lalsacupi... See Alsacupi. (^{1st} site Purissima Mission)

La Purissima... Original site of mission was Algsacupi, Alsacupi, Lalsacupi, Salsacupi, Lompoc.

Later site was Amuu, Amun (misprint), ^{Amuu,} Ah-moó, ^{Las Flores} Los Berros, ^

Las Flores... (See La Purissima) Name used by Romero (1813) for later site of Purissima Mission, 1 1/2 leagues from old site.
Las Imedaciones de las Rancherias de Mescartitan... See Mescartitan
Laycayamu... See Lacayamu.

Lemez... Rancheria on island (Archives La Purissima Mission)

(Liyam) in Ventura Co.
Liam... Village tributary to San Buenaventura Mission (Taylor). On
Limu [-Santa Cruz] Island (Tapis). (Liyam, on Sta. Cruz Id, Henshaw).

Lilibequ (Lilibique, Lillibique, Lilebeque)... Extinct village on Santa Barbara Islands. (Handbook says probably Santa Rosa).

Limu (^{Limú} Limun, Liniooh)... Extinct village on Santa Barbara Islands; more probably, Santa Cruz island itself.

(Luijta)
Lintja... Extinct village near Santa Barbara (Taylor). See Luehta.

Lipook... Extinct village close by La Purissima Mission (Taylor).

Liquimuymu (Ciquimuymu, Ziquimuymu)... Indian name for San Miguel Id.

Lisahua (Lisahuato)... Rancheria 4 leagues W of Sgene, very near Agua Caliente, in Cuyama Valley. (Taylor gives Lisahuato as near Purissima Mission). May be 2 places?

Lisichi (Lisuchu)... Extinct village tributary to San Buenaventura and Santa Barbara Missions (Taylor).

(Li-yam)
Liyam... See Liam.

Chumashan 18 (Lo-hâs-tâh-ni)

Lohastahni... Extinct village in Ventura Co. (Henshaw).

Lojos Aogni... Extinct village tributary to San Buenaventura (Taylor).
(Given as two places, Lojos and Aogni, by Handbook).

(Lompoco, Lompocop)

Lompoc... See Alsacupi.

Los Berros... (See La Purissima). "Los Berros Canada, or Amun", given as
new site La Purisima Mission, in Mission St. Papers.

Los Gatos... See Cinihuay.

(See Lacayamu)

Lucuyumu... Former rancheria on Santa Cruz Island (Taylor).

Lugups... Extinct village tributary to Santa Barbara Mission (Taylor).
(Handbook says perhaps same as Luupch).

(See Lintja)

Lueh'ta Luijta... Rancheria formerly near or tributary to Santa Barbara Mis-
sion (Taylor).

Lujanisuissilac... Rancheria formerly tributary to Santa Inez
Mission (Taylor).

Luupch,
(Luuptc)

Luupsch... Extinct village tributary to San Buenaventura Mission
(Taylor).
(Handbook says perhaps same as Lugups).

Macamo (Macano)... Extinct village on Santa Barbara Islands.
(Handbook says on San Lucas Island).

Mahahal... Extinct village on San Cayetano Ranch, Ventura Co. (Henshaw).

(Ma-how, Ma-hau)

Mahow... Extinct village on Jose Carrillo's rancho, near San Buena-
ventura (Taylor). (Handbook says perhaps on Las Posas Rancho).

Majalapu, Majulapa... See Alajulapu (Site Santa Inez Mission)

(See Inajalaihui)

Majalayghua... Extinct village in Santa Barbara region (near Los Prie-
tos) (Taylor).

(Malahu, Hu-ma-li-wu)
Malahue... Extinct village tributary to San Buenaventura Mission
^ at Rancho de Maligo, Ventura Co. (Taylor).

Malapica... Place (probably rancheria) apparently west of San Emidio
and between San Emidio and upper part Cuyama Valley (Portilla).

Malapoa (Napolea)... Rancheria apparently in hills near W end San
Emidio Mt.

(Mal-hok-ee) Cuesta de la Mojonera (Henshaw)
Malhokshe... Extinct village in interior of Ventura Co., at place called ^

Malico... Extinct village on hills S of Somo, Buenaventura region
(Ma-li-to) Extinct village in locality called Punta del (Taylor).

Malulowoni... Extinct village at place called Cuesta Santa Rosa, interior
(Ma-l-u-lö-wö-xi) Pozito, Ventura Co. (Henshaw).
of Ventura Co. (Henshaw).

Maquin... See Maquinanoa, which Taylor writes "Maquin, Nanao".

Maquinanoa (Maqumanoa, "Maquin, Nanao")... Extinct village on mainland
Santa Barbara Channel. (Apparently W of Santa Barbara).

(Mas-tcál, Maxul)
Maschal... Extinct village on Santa Cruz Island (Taylor).
^

Masewuk... Extinct village near Santa Barbara (Taylor).

Ma-ti-la-ha,
Matiliha (Matilija, Matillija)... Extinct village tributary to Santa
Inez and San Buenaventura Missions (Taylor). ("Said by In-
dians to have been on Buenaventura R., Ventura Co."--Handbook).

Matita... Rancheria apparently between San Buenaventura and Purisima
(Goycochea 1796).

(See Maschal)
Maxul... Extinct village on Santa Barbara Islands.
^

Mekewe... Extinct village near Santa Inez Mission (Taylor).

Mershom (Mer-cöm)... Extinct village at Canada de los Sauces, W of San Buenaventura.

Mescaltitlan (^{Portezuelo de Mescaltitlan, Mescalitlan} Mescaltitan, Isla, San Miguel, Santa Margarita de Cortona)

... Rancheria a few miles W of Santa Barbara.

Me-wah'-wan... Santa Inez rancheria or village in San Rafael Mts. about 12 or 13 miles N of Santa Inez. -CHM

Michiyu^(Mite-hi-yu)... Extinct village at place now San Onofre, W of Sta. Barbara^(Henshaw)

Micoma (Nicoma)... Extinct village on mainland Santa Barbara Channel. (Apparently near Pt Conception).

Miguigui^{Migiu} (^{Miguihui} Miguihui)... Rancheria tributary to Santa Barbara and San Buenaventura Missions (Taylor). 5 $\frac{1}{2}$ leagues W of Santa Barbara (Goycoechea 1796). (One of 2 villages known as Dos Pueblos --Handbook).

Meke^{ch}-we (Mikique)... Village right at Santa Barbara town (Hoffman 1885)

Miquesesquelua (^{Miquesesquelna,} Miquesesquelua, Niquesesquelua)... Extinct village on Santa Barbara Islands.

Miscanaka^(Mite-ka-na-kau)... Extinct village on site San Buenaventura Mission (Taylor). (Said by Indians to have been on site of present schoolhouse --Handbook).

Misesopano (Misisopano, Missisissepono, Missopeno, Mississipone, Pona, Pono, Sopono? Sopone?)... Extinct village on mainland Santa Barbara Channel (Taylor says on Rafael Gonzale's rancho on Saticoy R. ^{near sea}).

Mishpapsna (Mic-pâp'-snâ)... Extinct village at arroyo near Carpinteria.

Mishtapalwa (Mic-ta-pal'-wa)... Former village at La Matanza^(Henshaw).

Mish-tah-ha-wah... See Mis-stah'-ke-wah. ^{near San Buenaventura} (Henshaw).

Mishtapawa (Mic-ta-pâ-wâ)... Extinct village near Santa Inez Mission^(Henshaw).

lage of the Sta. Cruz islanders (Henshaw).
 Mishumash (Mic-hu-mac, native name Santa Cruz Id. and islanders)... A vil-
 Misinagua (Misinajua)... Extinct village on mainland Santa Barbara

Channel (Taylor says near San Marcos). Arroyo Burro (Henshaw)
 (Mis-má-tuk) Mismatuk... Former village in mts. near Sta. Barbara, in locality now called
 (Mis-pu) Mispu... Former village near lighthouse at Sta. Barbara, in locality now
 Missississepono, Mississipone, Missopeno... See Misesopano. called El Cas-
 Mis-stah-ke-wah (Mish-tah-ha-wah)... Santa Inez rancheria, or ~~Viejo~~ Tillo Viejo.

lags about 16 miles ESE of Santa Inez (at San Marcos Ranch). -

Mistaughchewaugh... Extinct village at San Marcos, 26 mi. from Santa Bar-
 bara (Timeno 1856)

Mitc-ká-na-kau... See Miscanaka.

Mitocha... Camp (doubtless rancheria) near San Emigdio (Portilla 1824).

Mnoc... See Muoc.

Montecito... Rancheria 8½ leagues W of San Buenaventura (Goycochea 1796).

Moo-po (Mupoo, Mu-pu)... Chumash tribe in Oji Valley, Ventura Co.
 (McLeod). On Mupu Arroyo near Sespe (Taylor). "Mupoo is
 San Gaetano near Santa Paula" (Kroeber).

Mufin... Rancheria between San Buenaventura and San Gabriel (Padre
 Santa Maria 1795). Stock uncertain.

(Mu-wú, Mugutes, Mugus)
 Mugu... Extinct village on mainland Santa Barbara Channel. (Taylor says
 "Below Saticoy, some 30 miles, near the sea"; also "on coast
 on Guadalupe ranch, not far from point of same name").

Muoc (Muoc, Mnoc)... Extinct village on Santa Barbara Islands [appar-
 ently Santa Cruz]. (Handbook says probably Santa Rosa).

Mupoo, Mu-pu... See Moo-po.

(Nacbus, mispr.)

Nacbus... Extinct village on mainland Santa Barbara Channel.

^ (Apparently between Ventura and Santa Barbara).

Nague... Rancheria tributary to La Purisima Mission (Mission Archives)

Najagues or Najaué

Nahahwā Nahajuey (Nahuoy) ... Extinct village tributary to La Purisima Mission (Taylor).

Nahuc... Rancheria tributary to La Purisima Mission (Mission Archives)

Naila... Extinct village tributary to La Purisima Mission (Taylor).

Nahalayāgwa

Najalayegui (Najalayegua)... See Inajalahu.

tr)

(Na-na-wá-ni)
Nanahuani... Extinct rancheria on Santa Cruz Island (Taylor).

Nanoa... See Maquinanoa, which Taylor writes "Maquin, Nanoa"

Nauco.... Rancheria tributary to La Purisima Mission (Mission Archives)

Napolea... See Malapoa.

(Ni-ak'-la)
Niskla... Extinct village on Santa Cruz Id., E of harbor (Henshaw).

Nicalque... Indian name for one of Santa Barbara Islands, apparently Santa Rosa.

Nicochi (Nicoche, Nichochi)... Extinct village on Santa Barbara Ids. (Handbook says on Santa Cruz).

Nicoma... See Micoma. (Ni-lal-hu-yu)

Nilalhuyu... Extinct village on Santa Cruz Island (Henshaw).

Ni-mat-lá-la (Nimatlala)... Extinct village on Sta. Cruz Id., E of Prisoners Harbor (Henshaw)

Nimitapol (Nimetapel, Nimitopal)... Extinct village on Santa Barbara Islands (Handbook says Santa Cruz Id.).

Nilauy... Rancheria tributary to La Purisima Mission (Mission Archives)

(Nimoyoyo) Nimilolo
(Nimollollo {Nimollolli})... Extinct village on San Miguel Island.

Nimquelquel... Rancheria tributary to La Purisima Mission (Mission Archives)

Nimunu (Ninumu, Ninimu)... Extinct village on Santa Barbara Islands.
(Handbook says probably Santa Rosa).

Ninyuelgual.. Extinct village tributary to La Purisima Mission (Taylor).

Nipoma (Nipomo?)... Extinct village tributary to Santa Inez Mission
(Taylor).

Niquesesquelua... See Miquesesquelua.

Niquipos (Nquipos)... Extinct village on Santa Barbara Islands.

Niscue....Rancheria tributary to La Purisima Mission (Mission Archives)

Nitel (Nitre)... Extinct village on Santa Barbara Islands.
(Handbook says Santa Cruz).

Nocos... Extinct village on mainland Santa Barbara Channel.
(Handbook says W of Coleta).

Nocto... Extinct village tributary to La Purisima Mission (Taylor).

Nomgio...Rancheria tributary to La Purisima Mission (Mission Archives)
(Henshaw).

Nomkolkol (Nöm-köl-köl)... Former village on Santa Cruz Id., E of harbor

Nonyo...Rancheria tributary to La Purisima Mission (Mission Archives)

Nquipos... See Niquipos.

Nueva... See Casil.

Numguelgar... Rancheria formerly near or tributary to Santa Barbara
Mission (Taylor).

Nutonto... Extinct village tributary to Santa Inez Mission (Taylor).

[Almost certainly the Yokut Nutonoto of Tulare Lake region.-]

O'-hi' (Ojai, ^{Au-hai,} ~~(O-hi)~~ Aujay)... Extinct village tributary to San Buenaventura Mission, about 10 miles up San Buenaventura River (Taylor).

Okabulow... Extinct village on Goleta or La Patera rancho (Taylor) *about 7 miles W of Santa Barbara.*

Olesino (Olesina)... Extinct village on mainland Santa Barbara Channel. (Apparently W of Santa Barbara).

Olomosoug... Rancheria 11 leagues N of Santa Inez Mission (Zalvidea 1806)
[Probably on lower part of Sisquoc River near mouth of Tepusquet Canyon.-]

Omanmu... See Quanmu.

^(Ximartux)
Omaxtux... Extinct village tributary to La Purisima Mission (Taylor).

Omlqueme... See Quelqueme.

Onjio... Rancheria tributary to La Purisima Mission (Mission Archives)

Onkot (On-kot)... Extinct village in Ventura Co. (Henshaw).

^(O-no-mi-o)
Onomio... Extinct village W of Santa Barbara, at La Gaviota (Henshaw).

Opia... Extinct village on mainland Santa Barbara Channel, W of Goleta. (Taylor says near Pt Conception).

Os-be (Os-bi)... Extinct village about 5 miles from Point Sal (Shumacher)

Opistopia (Opistopea)... Extinct village on mainland Santa Barbara Channel. (Taylor Says near Pt Conception).

Otenashmoo... Extinct village at "Las Possas" about 2 mi. from Sta. Barbara Mission (Taylor).

Pacsiol... Extinct village tributary to La Purisima Mission (Taylor).

Paltatre (Paltated, Paltare, Paltatro)... Extinct village on mainland Santa Barbara Channel. (Apparently W of Santa Barbara).

Paltocac (Paltocae)... Extinct village on mainland Santa Barbara Channel, ^(Taylor says Goleta cemetery.) ~~(Apparently W of Santa Babbara)~~ (Handbook gives it as same as Partocac).

Paraje de los Pedernales... See Pedernales.

(Partocae)
Partocac... Extinct village on mainland Santa Barbara Channel.
(Apparently between Ventura and Goleta). (Handbook gives it as same as Paltocac).

Patiquilid (Patiquiled, Patiquilia)... Extinct village on Santa Barbara Islands. (Handbook says probably Santa Rosa).

Patiquin (Patiquiu)... Extinct village on Santa Barbara Islands
(Handbook says probably Santa Rosa)

Parpili... See Axpitil. *Tribe Purisima.*

Pedernales (Paraje de los Pedernales, San Juan Bautista)... Rancheria just north of Pt Conception.

Peledquey... See Pilidquay.

Piachi... Rancheria tributary to La Purisima Mission (Mission Archives)

^(Piroos, Pirutes)
Piiru... Rancheria on arroyo of same name on Saticoy River near Sespe.
Territory of tribe reached from Malillija Range of Santa Ynez to San Emidio at Tejon (Taylor).

Pilidquay (Pilidguay, Piliaquay, Peledquey)... Extinct village on Santa Barbara Islands (Handbook says probably Santa Rosa),

Piroos, Pirutes... See Piiru.

Pisqueno... Extinct village on Santa Barbara Islands (Handbook says probably Santa Rosa).

Poele (Pocle)... Extinct village on Santa Barbara Islands (apparently Santa Cruz). (Handbook says probably Santa Rosa).

Poloptuc... See Potoltuc.

^(Pona)
Pono... See Misesopano.

Portezuelo de Mescaltitlan... See Mescaltitlan.

Potoltuc (Potoptuc, Poloptuc)... Extinct village on mainland Santa Barbara Channel. (Apparently between Ventura and Sta. Barbara).

Pualnacatup... Extinct village on ^aSanta Barbara Islands (Handbook says probably Santa Rosa).

Purissima... See La Purissima.

Quanmu (Omanmu, Quanmugua, Quannuegua)... Extinct village on mainland Santa Barbara Channel (Apparently W of Santa Barbara). (Handbook says Quanmugua probably correct).

Quanmugua, Quannuegua... See Quanmu and Gua. (Handbook says the one word probably correct and "Quanmu, Gua" a mistake).

Quelqueme (Quelquimi, Omlqueme)... Extinct village on mainland Santa Barbara Channel. (Apparently ^E of Santa Barbara).

Quemada (Susuchi, Sisuchi, ^{Sisuch, Situchi, Shushuchi, Cú-cu-tci,} _^)... Extinct village tributary to Santa Inez Mission (Taylor). $9\frac{1}{2}$ leagues W of ^{site of} ~~(later)~~ Santa Barbara (Goycochea 1796).

Quiman (Iniman, Auiman)... Extinct village on mainland Santa Barbara Channel. (Apparently W of Santa Barbara).

Rincon (Rinconado, Rinconada, El Rincon)... Rancheria in Santa Barbara region. ~~Near present Santa Barbara (Font's Map 1776)~~
5 leagues W of San Buenaventura (Goycochea 1796).

Sa-ak-tí-kâ-i... See Saticoy.

Saca... See Zaca.

Sacpili... ~~(Sacspili, Saq̄pili, ^{See} Sah^{ch'}pelé.~~

Rancheria $2\frac{1}{2}$ leagues W of (later) Santa Barbara (Goycochea 1796). At Partera near Santa Barbara (Hoffman).

Sacsiol... Extinct village tributary to La Purisima Mission (Taylor).

Sacxiat... Rancheria tributary to La Purisima Mission (Mission Archives)

Sah^{ch'}pelé. (Sacpili, Sacspili, ^{Saxpili, Saspili} ~~Saq̄pili~~)... Rancheria $2\frac{1}{2}$ leagues W of site of Santa Barbara (Goycochea 1796). At Paterna, near Sta. Barbara (Hoffman).

Sah-hā Sajay (Sajcay, Xagua) ... Extinct village near Santa Barbara Mission (Taylor).

See Xagua.

Sajuchu (Lajuchu, Sanchu, Sauchu, Santa Rosa) ... Rancheria tributary to La Purisima Mission (Mission Archives) (Sahachi)

Salachi ... Rancheria tributary to La Purisima Mission (Taylor). (Handbook says apparently 2 villages same name).

Salnahakaisiku^(Sal-na-ha-kai-si-ku) ... Extinct village at place now called El Llano de Santa Ana, Ventura Co. (Henshaw).

Sa-pi-li, S'pi-lil, Silpalils.

Salpilel (Salpalil, Silpaleels, Saughpileels) ... Rancheria formerly on Patera ranch, near Santa Barbara (Taylor).

Salsacupi ... See Alsacupi.
San Buenaventura (Miscanaka) ...
San Cayetano ... See Sespe.

San Emidio (San Imirio^{San Imigdio}) ... See Tashlepoom (at mouth of San Emigdio Canyon).

San Guido ... Indian rancheria 8 leagues WNW of Santa Barbara (Portola 1769)

San Juan Bautista ... See Pedernales. (Not to be confounded with San Juan Bautista proper, near Monterey, which is Ohonean.)

San Juris ... Error for San ^{Emidio}Imirio (=San Imigdio).

San Imirio ... See San Emidio = Tashlepoom.

San Ladislao ... See Buchon.

San Luis Obispo ... Rancheria on coast 13 miles W of Santa Barbara [Not to be confused with present San Luis Obispo]

San Luis Rey ... See Gaviota.

San Marcos ... See Aljiman.

San Miguel ... See Mescaltitlan (Not to be confounded with San Miguel proper, near head of Salinas Valley, in Ennesen territory.)

San Pablo ... See Casitec.

San Pedro Amoliano... Rancheria between San Fernando Valley and San Buenaventura, apparently $4\frac{1}{2}$ leagues up Santa Clara River from the sea (Crespi [=Portola] 1769).

San Roque... See Carpinteria.

San Seferino... ^{San Zeferino Papa} ~~See Santa Ana~~. Rancheria 3-1/2 leagues E of Pt. Concepcion. (Portola 1769)

Sanchu (^{See Sajuchu} "or Santa Rosa", Sauchu)... Rancheria tributary to Santa Inez Mission (Tapis 1798 and Taylor 1863). *Taylor says = Quemada.*

^(San Seferino)
Santa Ana... "San Seferino . . . an Indian pueblo, Santa Ana rancheria", $3\frac{1}{2}$ leagues easterly from Pt. Concepcion (Portola 1769).

Santa Barbara... Spanish name for Indians at Mission of same name.

Also used by Gatschet as stock name =Chumash.

See also Kashwah' and (Taynaya.²

Santa Clara de Monte Talco... See Bilarin.

Santa Conefundis... See Volante.

Santa Cruz [Island]... Indians of Santa Cruz Id. near Santa Barbara.

^(Santa Ynez)
Santa Inez tribe (See also Alajulapu, Kal'-ä-wah-sah')... From Santa Inez their territory extended E about 27 mi. into mts.; S to main range of Santa Inez or Santa Barbara Mts.; W 9 mi. down river to Ahn-sahn, on present Buell ranch; and N 13 miles or more into San Rafael Range.-

Santa Margarita de Cortona... See Mescaltitlan.

Santa Rosa... See Sanchu.

Santa Rosa de Viterbo... See Corral.

Santa Teresa... See Cojo.

Santa Texas (Santa Teresa?)... Rancheria 16½ leagues W of Santa Barbara (Goycochea 1796).

Santa Ynez (See Santa Inez)... Village on ^{river of same name} N side Santa Barbara Mts.

Santos Martires Ipolito y Cuciano... Rancheria between San Fernando Valley and San Buenaventura, apparently 2½ leagues up Santa Clara R. from the sea.

Sapaquonil... Extinct village on Jimeno's ranch near San Buenaventura (Taylor).

Sapelek... Extinct village near Santa Inez (Taylor).

Sa-pí-li... See Salpilel.

Sapone... See Sopono.

Saptuui (Saph'-tu-ú-i)... Extinct village at place called El Conejo, interior Ventura Co. (Henshaw).

Saqpili... See Sacpili.

Sardinas, Pueblo de las... See Cicacut.

Sasuagel(Sasaguel)... See Ashuagel.

(Sa-ak-ti'-kâ-i)
Saticoy... Village on lower part Santa Paula or Saticoy Ranch, about 8 miles from sea (Taylor).

Satwiwa^(Sat-wi-wa)... Extinct village at Rancho Alazuna, interior Ventura Co.
 Sauchu... See Sa^{ch}chu. (Sauchu prob. correct.) (Henshaw).

[Taylor probably in error when saying "Sauchu or Quemada"]

Saughpileel... See Salpilel.

Sautatho... See Sitolo.

Saw-taw-nó^{ch}-mó (or Saw-taw-nah^{ch}-mó)... Santa Inez rancheria or
 village on N bank Santa Inez River opposite Kal-lah-wah-sah.

Sayokinck (Sayokenek)... Extinct village near Rio Burro, Santa Bar-
 bara region (Taylor).

Secpe... See Sespe.

Sě-ěk-pě... See Sespe.

Seguaya... Place (probably rancheria) on San Gervasio [=Mono?] Creek,
 or the creek itself (Portilla 1824).

Seo^{ch}toon^(Sioqtun) (Seyuktoon, Ciyuktun, Siuktun, Si-úk-tun)
 ... Santa Barbara tribe (Hoffman). Village near
 Santa Inez Mission (Taylor). (Ventura Inds. say on harbor of
 Santa Barbara.--Handbook).

Sespe (Secpe, Sě-ěk-pě)
 (Secpe, San Cayetano)... Village on San Cayetano Ranch on Sati-
 coy River, 20 miles from sea above San Buenaventura.

Seyuktoon... See Seo^{ch}toon.

Sgene. . Rancheria, apparently at site of present Cuyama Ranch house ^{Naj.}
~~(No. 1)~~ in upper pary Cuyama Valley (Zalvidea 1806) ²

Shalawa (Shhalwaj, Cál-a-wa). . . Village near Santa Inez Mission
 (Taylor). (Handbook says given by Ventura Indians as
 between Santa Barbara and Carpinteria, in place now
 called La Matanza.)

Shalikuwewich (Shalikuwewech, Cal-ĩ-ku-we'-wito). . . Village at
 Las Lajas, on coast Ventura Co. (Henshaw).

Shalkahaan (Câlkâhâân, Sholchohoon). . . Village at La Canada del
 Salto, interior Ventura Co. (Henshaw).

Shishlamau (Cic-lâ-mâ-u, pron Shish-lâ-mâ-u). . Former village
 near Hueneme, Ventura Co. (Henshaw 1884).

Shi-sho-lop. . . Name meaning 'mud place' applied to 2 villages:

1. Shi-sho-lop (Shisholop, ^{Shi-shâ-lâp, Sisolopo} Shishalap, ^{Chichilop, Ci-câ-lâp,} Asunta,
 Absunta, Asumpta, ^{Assumpta,} Asuncion, La Asuncion,
 Asuncion de Nuestra Señora, Carpinteria [error in
 Font's Diary of Anza Expd], Pueblo de Canoas, Pueblo
 de las Canoas, ^{Pueblo Canoas} Xucu, Xuxu, Xuco, Xucer, Shucu, Shuku,
 Shukku). . Former village on site of present town of
 Ventura [at place later called Frente de la Calle
 de Fezueora.--Handbook]

2. Shi-sho-lop (Sisolop, El Cojo Sisilopo, El Cojo, Santa
 Teresa? Xexo? Xixô? Xeno? Coxo?). . Former village on
 Santa Barbara Channel near Pt. Concepcion [in locality
 now called El Cajó Viejo.--Handbook].

Shopeshno. . . Village near Santa Inez Mission (Taylor).

Shukku (Shuku, Shu-kú, Shucu, Xuco, Xucu, ^{Xuxu,} Xucer, Pueblo de las Canoas, Pueblo de Canoas, Pueblo Canoas). . . Indian village on site of present Ventura, discovered by Cabrillo in 1542. [Erroneously located at Rincon Pt. by Taylor and in Handbook. Cabrillo said that the whole province of 24 villages from Ventura to Goleta Pt. was also called Xucu by the Indians, implying that the name is not that of a specific village but of a small tract of country. Apparently Shisholop was the proper name of the village where Ventura now stands.

Shup (Cûp). . Former village near Carpinteria, N of El Rincon (Henshaw 1884).

Shushuchi (Susuchi, Cû-cu-tei, Quemada). . . Former village between Santa Barbara and Pt. Concepcion, in locality now called Fuemada [typog. error for Quemada] (Handbook).

Shuwalashu (Cú-wa-la-cu)... Former village at Canada de los Alisos,
Ventura Co.

Siguecin... Rancheria apparently in Cuyama Valley (Zalvidea 1806).

Sihimi... See Simi. (Taylor locates Sihimi as near Purisima Mission).

Sihuicom... Extinct village tributary to Santa Barbara Mission (Taylor)

Sikitipuc... Extinct village tributary to Santa Inez Mission (Taylor).

(Silimastux, Silimastux)
Silimastus... Extinct village tributary to La Purisima Mission (Taylor).

Silimi... Extinct village tributary to La Purisima Mission (Taylor).

Silino... Extinct village tributary to La Purisima Mission (Taylor).

Silisne... Extinct village tributary to La Purisima Mission (Taylor).

Siliwihi... Extinct village on Santa Rosa Island ^{E of harbor} (Henshaw).

Silpaleel... See Salpilel.

Silpoponemew... Former village at San Antonio, about 4 mi. from Santa Barbara Mission (Taylor).

Simi (Simí, Sihimi) ^{Ci-mí-i}... Village on Simi Ranch.

Simomo ^(Si-mó-mo)... Important village N of estero near Pt Mugu. Perhaps same as Somo (Henshaw).

Sinicon... Extinct village tributary to Santa Barbara Mission (Taylor).

Sioqtun... See Seo^{ch}toon.

Sipuc... Rancheria tributary to La Purisima Mission (Mission Archives)

^{Sipucu}
Sipuca... Extinct village tributary to La Purisima Mission (2 leagues from Santa Rosa Ranch) (Taylor).

^(Sis'a')
Sisa... Extinct village ^{in canyon near Santa Paula,} tributary to San Buenaventura Mission (Taylor).

^(Sissabanonase)
Sisabanonase... Rancheria formerly near or tributary to Santa Barbara Mission (Taylor).

Sisahiahut... Rancheria formerly near or tributary to Santa Barbara Mission (Taylor).

Sisichii... Former rancheria located by Taylor as on Rancho Dos Pueblos. (Handbook says compare Lisuchu and Sisuchi).

(Sisjulicoy, Shi-shâ-we-ku-i, Ci-câwc-ku-i)
 Sisjulciroy... Extinct village tributary to San Buenaventura Mission
 (Handbook says in locality now called Punta Gorda). (Taylor).

Sisolop, Sisolopo... ~~See Asunta~~ Rancheria attributed to San Buenaventura (Goyenechea 1796),
 and to Purisima (Taylor). See also Asunta.

Sissabanonase... See Sisabanonase.

Sta. Inez Mission; in 1863
 he gives Sisuch as near Sta.
 Barbara. Handbook says com-
 pare Lisuchu, Sisithii.

Sisuch, Sisuchi... See ~~Quemada~~ In 1861 Taylor gives Sisuchi as near
 (Si-tâp-tâ-pâ) (Henshaw).

Sitaptapa... Former village on or near site of Nordhoff, Ventura Co.

Sitax... Rancheria tributary to La Purisima Mission (Mission Archives)

Sitolo (Sautatho)... Extinct village tributary to La Purisima Mission
 (Taylor).

Situchi... ^{Sisuchi} See ~~Quemada~~ Former village near Santa Inez (Taylor 1861). See also Sisuchi.

Siujtu... See Yuctu.

Siuktun... See Seo^{ch}toon.

Skonon^(Skô-nôn)... Former village near Sta. Barbara, in place now Arroyo del Burro^(Henshaw)

Slacus... ~~See~~ (Jlaacs) ... Former village tributary to La Purisima (Taylor).

Smuwitsh... Band at Cathedral Oaks, Santa Barbara (Hoffman).

Snihuax... Extinct village tributary to Santa Barbara Mission (Taylor).

Sojpé... Rancheria tributary to La Purisima Mission (Mission Archives)

Somo ^{S' o-mus} (Somes) ... Extinct village in hills of same name near San
 Buenaventura. (Handbook says compare Simi).

Sopono (Sopone, Sapone)... Extinct village on mainland Santa Barbara Channel. (Apparently in vicinity of San Buenaventura). Compare Misesopano.

Sotomoenu (Sotomoemu, Sotonocnni)... Extinct village at or tributary to Santa Inez Mission, on NE of College Rancho (Taylor).

Sotonocnni... (See Sotomoenu). "Canada de Sotonocnni", on or near Santa Inez R. (Tapis 1798).

Souscoc... Extinct village tributary to Santa Inez Mission (Taylor).

S'pi-lil... See Salpilel.

Spookow... Extinct village on beach N of San Buenaventura Mission (Taylor).

Stipu... Extinct village tributary to La Purisima Mission (Taylor).

Stucu... Extinct village tributary to Santa Inez Mission (near ^hAketsoom or Kachuma—Taylor). Mentioned by Tapis, 1798.

Sugutes... Name invented by Taylor for Xucu, which see.

Suiesia... Village tributary to Santa Inez Mission (Taylor).

Suktan^(suk-ta-na-ka-mu)akamu... Extinct village near Santa Inez Mission (Henshaw¹⁸⁸⁴).

Sulapin^(sul-a-pin)... Extinct village in Ventura Co. (Henshaw¹⁸⁸⁴).

Suntaho... Village tributary to La Purisima Mission (Taylor).

Susuchi... (See Quemada). "Susuchi or Quemada", mentioned by Tapis, 1798.

Susuquey (Susuquiy, Susaguey)... Extinct village on mainland Santa Barbara Channel. (Apparently between Santa Barbara and Goleta)

(Swe-tēt-i) Swa-höl... See Ashuagel.
Sweteti... Extinct village at La Salina, near Santa Barbara (Henshaw¹⁸⁸⁴).
(Swi-nō) Swino... Extinct village at Punta de la Loma, Ventura Co. (Henshaw¹⁸⁸⁴).

Tachicos... Rancheria mentioned in connection with Santa Barbara in 1788.

(Ta-äp-pu... See Tape.

Tacui... See Tă-koó-yu.

Tah-he-was

Tahijuas... "Of Ortega"; rancheria tributary to Santa Inez Mission (Taylor).

Tă-koó-yu (Tacui)... Rancheria in Tecuya Canyon, ^{near Canada de las Uvas,} south of Buenavista-Kern lakes, visited by Zalvidea in 1806.

(Ta-ku-yú-mam) Takuyumam... Extinct village on site of Newhall, Los Angeles Co. (Henshaw¹⁸⁸⁴).

Talahahno

Talaxano... Village tributary to Santa Inez Mission (Taylor).

Talihuilimit... Rancheria apparently in Santa Maria Valley below Cuyama Valley (Zalvidea 1806).

Tallapoolina... Village at Rancho Viejo up Santa Clara River from Buenaventura (Taylor).

- Tapanissilac...Village tributary to Santa Inez Mission (Taylor)
- Tapo (Ta-äp-pu)...Village on Noriega rancho of Simi, near San Buenaventura (Taylor)
- Tarkepsi (Tär-kép-si)...Extinct village near Santa Inez Mission (Henshaw, 1886)
- Tash-le-poom (Taslupi, Tashlibunau, Taxlipu)...Village at San Enigdio. -- CHM
- Tax(Fax)...Rancheria tributary to La Purisima Mission (Mission Archives)
- Taxlipu ...See Tash-le-poom.
- Taynaya...See Janaya. "Taynaya or Haynaya", original site Santa Barbara Mission (Taylor)
- Tca-la-cuc...See Chalosas
- Tohumashan...Family name (Henshaw & Mooney, 1886). See Chumashan.
- Tco-öö...See Chosho.
- Tcumac...See Chumash.
- Tö-wai-yök...See Chwaiyok.
- Teax...Rancheria tributary to La Purisima Mission (Mission Archives)
- Teguepo (Teguepe)....See Tequepas.
- Tekep (See Tequepas)...Village tributary to Santa Inez Mission (Taylor)
- Temesathi....Village tributary to Santa Inez Mission (Taylor)
- Temeteti (Të-më-të-ti)....Extinct village of San Luis Obispo Inds. of Chumashan family near Pt. Sal, San Luis Obispo Co. (Schumacher, 1874)
- Tenoqui...Rancheria mentioned in connection with Santa Barbara in 1790
- Tequepas (Tequepis, Tequepes, Teguepe, Teguepo, Tekep)....Extinct village on upper Santa Inez River at lower edge San Marcos Ranch (Taylor)
- Texa...Rancheria tributary to La Purisima Mission (Mission Archives)
- Texaxa...Rancheria tributary to La Purisima Mission (Mission Archives)
- Texche...Rancheria tributary to La Purisima Mission (Mission Archives)
- Texmaw...Extinct village at La Canada de las Armas, 12 mi. from Santa Barbara Mission (Taylor)
- Theas...Rancheria tributary to La Purisima Mission (Mission Archives)
- Tiaga...Rancheria tributary to La Purisima Mission (Mission Archives)
- Tinachi...Extinct village tributary to Santa Inez Mission (Taylor)
- Tixlini (Tixlini-Tixilini)...Site (probably village) of San Luis Obispo Mission (Taylor)

Tocane ^{Tolane} (Tocani)... Extinct village on mainland Santa Barbara Channel.
 (Apparently between Goleta and Pt Conception).
 { Tocia... One of several tribes once occupying country from Buenavista and
 Tokye... ^{Carises lakes and Kern R. to Sierra Nevada and Coast Range} "The Tokye (Chumash) language." (Kroeber). ^(Handbook)
 Tolane... See Tocane.

Topotopow... Extinct village on Hernando Tico's ranch near San Buena-
 ventura (Taylor).

Triunfo... Rancheria between Santa Clara River and "modern stage
 route via Simi" (Portola 1769).

^(Tsa-má-la)
 Tsamala... Extinct village near Santa Inez Mission (Gould) ¹⁸⁸⁷.

Tshuma... ~~See Ah-ke-tseem~~ (Tribe formerly on Santa Cruz Island.
 Hoffman).

Tucremu... See Tucumu, for which it is evident misprint.

^(Tuh'-mu, Tucumu)
 Tucumu... Village on mainland Santa Barbara Channel, at Arroyo Honda.
 (Apparently between Santa Barbara and Goleta).

Tujanisuissilac... Village tributary to Santa Inez Mission (Taylor).

Tukachkach (Tú-katc-katc)... Extinct village at El Esterito, near San
 Buenaventura (Henshaw 1884).

Tutachro... Village tributary to La Purisima Mission (Taylor).

^(U-póp)
 Upop... Extinct village near Pt Conception (Henshaw) ¹⁸⁸⁴.

Uva ^(Uraś)... Tribe of Tulare basin.

Vasleique... Rancheria tributary to La Purisima Mission (Mission Archives)
 Venturaneans... Indians about Ventura (Wentworth 1862).

Vis-kon-nōk... Indians at Ventura (McLeod).

Viterbo... See Corral.

Volante (Santa Conefundis)... Rancheria 2 leagues W of San Buenaventura
(Portola 1769).

Wă-lě-khe (Walekhe)... Former village on Santa Maria Creek, San Luis

Obispo Co.

We-né-mu... See Hueneme.

Wihatset... Populous village formerly at Punta Pedregosa, near Pt Mugu (Henshaw).
(Wi-hat'sět)

Xabaagua (Xabagua, Xabaagna)... Extinct village on mainland Santa
Barbara Channel. (Apparently between Ventura and Santa
Barbara).

Xaco ("or Caco", Zaco)... Village on San Miguel Island. Taylor puts it
near Pt Conception.

Xagua (Xagna, Xaqua)... Extinct village on mainland Santa Barbara
Channel. See also Sajay. (Apparently near Santa Barbara).

Xalanaj... Extinct village tributary to Santa Barbara Mission (Taylor).
Xaliluimu... Rancheria tributary to La Purisima Mission (Mission Archives)

(Hello, Hě-l-ló)
Xalou... Extinct village tributary to Santa Barbara Mission (Taylor).

Xaqua... See Xagua.

Xeno... See Xexo.

Xexo (Xixo, Xeno)... Extinct village on mainland Santa Barbara Channel
near Pt Conception (now Coxo).

(Xucu)
Xexu... Province, having over 40 towns, from Ventura to Pt Conception.

Xexulpituc... ~~Extinct village~~ ^{Camp} "of Tulares" near Santa Barbara Mission (Taylor).

Ximaxtux (Omaxtux)..Rancheria tributary to La Purisima Mission (Mission Archives)

Xiucxiui...Rancheria tributary to La Purisima Mission (Mission Archives)

Xixo... See Xexo.

Xocotoc... See Xotococ.

Xotococ (Xocotoc)... Extinct village on mainland Santa Barbara Channell.
(Apparently between Ventura and Santa Barbara).

Xucu (Xuco, Xuca, Xucer, Xuxu, ^{Pueblo de las Canoas, Shu-ku, Sugutes,} Shucu, Shukku)... Extinct village at
San Buenaventura. (See also Xexu?) See Shu-ku.

Xugua ^{Ca-wa, Guacaya?} (Xuqua)... Extinct village on Santa Barbara Islands (Handbook
says on Santa Cruz Id. and probably identical with Guacaya).

Xuxu... See Xucu.

Yacapix..Rancheria tributary to La Purisima Mission (Mission Archives)

Yachi or Achi...See Achi

Yanonalit... ~~Large~~ native town near Santa Barbara presidio. Chief,
also named Yanonalit, had authority over some 13 rancherias
(Bancroft).

Yatum... See Yutum.

Yaxlaic...Rancheria tributary to La Purisima Mission (Mission Archives)

Ypuc... See ^{Hi-puk} ~~I-pee~~ (Handbook says Ypuc formerly in Ventura Co.).

Ytahax...Rancheria tributary to La Purisima Mission (Mission Archives)

Yuctu (Yughtu, Siujtu)... Village at or near Santa Barbara (Goyewaka 1796;
Kroeber 190).

Yutum (Yutuin, Yatum)... Extinct village on mainland Santa Barbara Channel. (Apparently between Goleta and Pt Conception).

Yxaulo... Extinct village tributary to Santa Barbara Mission (Taylor).

Zaca (Saca)... Rancheria at or near place of same name a few miles NW of Los Olivos, Santa Barbara Co. -

Zaco... See Xaco. (not to be confused with Zaca.)

Ziquimuyumu... See Liquimuyumu.

Rancherias mentioned, but not located, in Santa
Barbara Mission Books.

Acsu

Achiligu

Aqueschacmoc

Alibausapit

Aptanami

Arcaj, Arcaas

Castoi, Cajtoi

Cattait

Chailon

Cochu

Geliga

Gelma, Selma

Gelui

Gualaquesac, Guelegimena, Guelexmona

Gucsapit

Gualecme

Hiat

Hueleguiniat in the Mt.

Huajutach, Huocoto

Matsnojosto

Milolahuo

Onosio, Onosyot, Onogso, Onoase

Siuche, Sint

Snicu

Sonechi, Snojoss

Teloesusco

Tuac

Uchapa

Viapo

Xilit

Ynopo

Youta

Emnesen tribes and villages

C. Hart Merriam
Papers
BANC MSS
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ENNESEN TRIBES AND VILLAGES

Achentica. . Former ranheria of the Chalon [tribe or region]
(La Soledad Mission Books).

Ajole. . Former ranheria on W side Salinas River (San Antonio
Mission Books).

Alachá (Al-achá). . Former ranheria on W side Salinas River
(San Antonio Mission Books).

Alcani (Alanixch?). . Former ranheria toward the Chalon (La Soledad
Mission Books).

Alaticha. . Former ranheria E of San Antonio Mission (Soledad
Mission Books).

Alvadiga. . Former ranheria of the Chalon (Soledad Mission Books).

Aranta. . . Former ranheria of the Chalon (Soledad Mission Books).

Arroyo Seco. . Spanish name for former ranheria on Arroyo Seco
(San Antonio Mission Books).

Antoniño. . Name used by Mason for dialect of San Antonio Mission.
Aspasniaque (Aspaniaques, Aspasniagan, Aspasniaja, Aspasniaguem,
Aspianaque, Aspasianag). :Clan' or ranheria of the
Chalon (Taylor); Eslen name for Arroyo Seco (De la Cuesta).
[Eslen?]

Assil (Assel, Azzil, Assen, Azel, Azcel, Pleyto). . Former rancheria at or near present village of Pleyto (San Antonio Mission Books).

Attinel, Atchnil, Atchni
Atnel (Atnil, Atnelzama, Atnel-Zama, Sⁿ Lucas). . Former rancheria on W side Salinas River in canyon where village of San Lucas is (San Antonio Mission Books).

Aymantica. . Former rancheria of the Chalon (Soledad Mission Books).

Cantim (Cantimpe, Contimp). . Former rancheria of or toward the Chalon (Soledad Mission Books).

Canulo. . . See Jarulo.

Cañamo. . . Extinct village not far from San Miguel Mission in 1839 (Bancroft)

Catayno. . . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Catiluquimen. . Rancheria of the Chalon (Soledad Mission Books).

See Upetca

Caulosos. . Rancheria on road from San Antonio Mission to coast
(San Antonio Mission Books).

Caunpegegnaq (Caunpecejmes, Caunpejessuac, Caunpegesteén, Kaupegemas)
. . . Rancheria on Salinas River (San Antonio Mission Books).

Cetoma. . Former rancheria on coast (San Antonio Mission Books).

Ceyme. . . See Chayne.

Chaal, Chal. . . See Quetchaal.

Chacomex(Chaconex, te! axome'c). . . Former rancheria 8 miles NW of
San Antonio Mission (Mason).

Chaguispo. . Former rancheria toward Chalon (Soledad Mission Books).

Chalát. . . Former rancheria toward the Chalon (Soledad Mission Books).

Chalon (Chalone, Chalones, Chalonese, Chalom, Chatlon). . . Indians of La Soledad Mission, E of Soledad to San Benito (Soledad Mission Books).

[For rancherias of this tribe or region mentioned in Soledad Mission Books, see list appended.]

Chapan (Chappant, Chubant, Chabát, Chapót, Chabánt). . . Former rancheria of the Chalon (Soledad Mission Books).

Chatzata (Saosata). . . Former rancheria of or toward the Chalon (Soledad Mission Books).

Chayne (Cheyne, Zeyne, Ceyme). . . Former rancheria E of San Antonio Mission on E side Salinas River (San Antonio Mission Books).

Chélac (Chilac, Cholas). . . Former rancheria E of San Antonio Mission on Salinas River (San Antonio Mission Books).

Chepenix . . . Former rancheria S of San Antonio Mission (San Antonio Mission Books).

San Antonio 5

Chetay (Chetaya, Chiteya). . . Former rancheria "in lit" E of San Antonio Mission (San Antonio Mission Books).

Chilac. . . See Chelac.

Chiolom. . . Former rancheria E of San Antonio Mission (San Antonio Mission Books)

Chisrit. . . Former rancheria toward the Chalon (La Soledad Mission Books).

Chitáma (Echitama). . . Former rancheria near coast* on old road of Expedition from San Antonio Mission to Monterey (San Antonio Mission Books).

Chitazama (Chitacano). . . Former rancheria of 'nacion' Guiguil or Guiguilit on coast (San Antonio Mission Books).

Chiteya. . See Chetay.

Chol. . Former rancheria near coast (San Antonio Mission Books)

See Quetchaal, Chaal.

Cholas. . . See Chélas.

Cholami or **Chulam** (Cholan, ^{Cholan, Chulama,} te'ola 'M, tco' alamtram). . Former rancheria on site of San Miguel Mission (Taylor); at town of Cholan (Mason).

Cholonja (Cholo, Cholont, Chólonca). . . Former rancheria toward Chalon (Soledad Mission Books).

Cholueyte (Choleyte, Choluste, Cholucyte). . . Former rancheria 'in litx' E of San Antonio Mission (San Antonio Mission Books).

Chubant. . . See Chapana.

Chucias (Chuo-lao, Chuclak, Chucla). . Former rancheria E of San Antonio Mission, on E side Salinas River in canyon where village of San Lucas is situated (San Antonio Mission Books).

Chuguilim (Chuquilin, Squilim, San Alexos, Chuguilm). . Former rancheria 5 or 6 miles S of San Antonio Mission in 'San Alexos Valley' (San Antonio Mission Books); at San Miguelita (Taylor).

Chulach (Chuzash). . Extinct village near San Antonio Mission (Taylor).

Chulala. (Colala, Colalá) Former rancheria E of San Antonio Mission 'above Salinas River' (San Antonio Mission Books).

✓ Chulare (Chí-ā-lah-re, Chulares, Achutares, Tular). . Spanish name for village on or near Guadalupe Ranch, near Chular, Salinas Valley. Tribe Watch-ā-roon.

Chuletra. . . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Chunapatana (Chunapatana). . . Former rancheria near San Antonio Mission (Taylor).

Chutaláy. . . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Chuttugelis, Chutugelis. . . Site of La Soledad Mission.

Cicela. . . Former ranheria of the Chalon (Soledad Mission Books).

Cipaasten. . . See Zebasten

Cinnisel or Cissicel (Cinissél, Cississil, Sainiss, Cissil). . .
Former ranheria on E side Salinas River (San Antonio
Mission Records).

Cojol. . . Former ranheria toward the Chalon (Soledad Mission Books).

Contimp. . . See Cantim.

Copich [Capich?]. . . Former ranheria NE of San Antonio Mission (San
Antonio Mission Books).

Cuoscacsitic. . . Former ranheria toward the Chalon (Soledad Mission
Books).

(Cujam)
Cula_A. . . Former ranheria 27 leagues NE of Santa Ynez in 1806 (Zalvidea)
Stock?

Culuant. . . Former ranheria of the Chalon (Soledad Mission Books)

Cursnana (Curnumu). . Rancheria of the Chalon (Soledad Mission Books).

Cuyulilt. . .Rancheria of the Chalon (Soledad Mission Books).

Echitana. . .See Chitána.

Echpel. . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Ejcita (8ⁿ Josef). .Former rancheria 8 or 9 miles N of San Antonio Mission (San Antonio Mission Books).

Ejmal. . See Etsmal.

Emonzana (Emonzana, Enosoma). . Rancheria in canyon El Roble Caldo, N of San Antonio Mission (San Antonio Mission Books).

EN-NE-SEN (En-sen, Ensen, Ensenes, Sanjones). . Tribe having rancheria near or a little above site of present Salinas.

Eructinuma. . Former rancheria of the Chalon (Soledad Mission Books).

Esnalen. . Rancheria N of San Antonio Mission (San Antonio Mission Books).

Esol. . Former rancheria of the Chalon (Soledad Mission Books).

Esmerilena (Esmerilena, Smerilena, Smerilena). . Former rancheria
on coast, Monterey Co. (San Antonio Mission Books).

Etcon. . .Rancheria on coast, Monterey County (San Antonio Mission
Books).

Etmiligua. . Former rancheria on coast, Monterey County (San Antonio
Mission Books).

Etzmal (Etzmal, Emal, Ejmal, Stmal, Zmaal, Zamal Zacata?, Zamaal, Zamal
Zmal, S Buenaventura). . Former rancheria on coast NW
of San Antonio Mission (San Antonio Mission Books).

Exgual (Excual). . Former rancheria on coast, Monterey Co. 'in
Lamaca' (San Antonio Mission Books).
[See Lamaca]

Expinit. . . Former rancheria "in Lima", N or NW of San Antonio
Mission (San Antonio Mission Books).

ExzaSomu. . .Rancheria on coast, Monterey County (San Antonio Mission
Books).

Ginau (Guinau, Guinao, Guinoo, ^{Ginace, Quinau,} Kinauy, Kenau, Kinau, Sta. Clara). . .

Former rancheria in Cañada El Roble Caído, 10 or 12 miles NNE of San Antonio Mission (San Antonio Mission Books).

Guacharrones, Guachiron. . . See Watch'-a-roon.

Guallulca (Gualulca). Former rancheria of the Chalon (Soledad Mission Books).

Guaranca. . . Former rancheria toward the Chalon (Soledad Mission Books).

Guarestica (Guanistaca?) . . . Former rancheria of the Chalon (Soledad Mission Books).

Guataltic (Guattalti). . . Former rancheria of the Chalon (Soledad Mission Books).

Guecau. . . Former rancheria "in Lima" between San Antonio Mission and Monterey (San Antonio Mission Books).

Guelascas. . . Former rancheria of the Chalon (Soledad Mission Books).

Gueguero. . . Extinct village not far from San Miguel Mission in 1839 (Bancroft).

Guezoy. . . See Quitzpoy

Guiguil (Guihuil, Guiguilit) . . . Rancheria ^{or band} of the "Nacion Tejmaymaniel N of San Antonio Mission toward Monterey," on the old road

Ennesen 12 ✓

of the expedition, its territory extending from coast to within 2 or 3 miles of San Antonio Mission (San Antonio Mission Books).

Guinat. . See Uinat.

Guinau. . . See Ginau.

Guixjaltan (Qixsalten). . . Former rancheria "above of the rancho"
[probably of San Antonio Mission] (San Antonio Mission Books).

✓ Him-se-en. . Tribe at Paso Robles.--

Hirenele. . . Former rancheria of the Chalon (Soledad Mission Books).

Hoion. . Former rancheria "above Salinas River" (San Antonio Mission Books).

Holon. . . See Jolon.

Huelel. . Tribe of which members were at Missions San Miguel, San Antonio and Soledad.

Iolon. . . Village near San Antonio Mission (on Rancho los Ojitos)
(Taylor). [Probably same as Jolon, Holon.--Mason]

Itssutexa. . . Rancheria on seashore (San Antonio Mission Books).

Jol. . . Former ranheria E of Los Ojitos (San Antonio Mission Books).

Jolom (Colom, Holoⁿ). . . Former ranheria on site of present Jolom (Mason); San Antonio name for townsite of Jolom was Seau-tem-mak, Ho-lum-na was their name for neighborhood about Jolom (Henshaw).

Joyue-lae. . . . Former ranheria E of San Antonio Mission (San Antonio Mission Books).

Jumenta. . . Former ranheria of the Chalon (Soledad Mission Books).

Junutca. . . Former ranheria of the Chalon (Soledad Mission Books).

Kassan. . . Former ranheria in the heart of the mountains (San Antonio Mission Books)

Kaupegemee. . . See Caunpegemag

Kenau, Kinau. . See Ginau.

Ko-ic. . Village of San Antonio Indians. Name means 'flag or bulrush' (Henshaw)

Lachayuan (La-chaiuan, Lasayuan, Lasaiuan, San Lucas). . Former rancheria at place called San Lucas on E side Salinas River (San Antonio Mission Books).

Lajolle (Lacolle, Lakolle, Rajolle). . Former rancheria 'in lit' on E side Salinas River where village San Lucas is located (San Antonio Mission Books)..

Lamaca. . Rancheria or band on coast NW of San Antonio Mission (San Antonio Mission Books).

[Rancherias Exual, Monet, Quetchaal, & Quituary, located in Lamaca in same record.]

Lapan. . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

La Soledad. . See Soledad.

Latiltecha. . Former rancheria 'in Lima' N of San Antonio Mission (San Antonio Mission Books)..

Lechamtinil (S Francisco Solano). . Former rancheria on seashore on road from San Antonio Mission to Lamaca (San Antonio Mission Books).

Lemalchama. . See Lima.

Le-mā-tam' (lemātram). . . San Antonio name for tribe about 20 miles
W of San Antonio Mission (Henshaw).

See Lima

Lēm-mi-ke-lāt (lemeknela't). . . Group of Indians 25 miles W of San
Antonio Mission (Henshaw, Mason); Probably are Esalen
(Mason)

See Lemaga

Lezzol. . . See Lizol.

Lichaium. . . See Lachayum.

Lima (Lima^{Lema}, Limas, San Antonio, Limazama, Lemalohama). . . Rancheria
or band between San Antonio Mission & Monterey (San Antonio
Mission Books).

[Rancherias Expinit and Latiltecha, and Quecan located
in Lima in same record]

Lit. . . Former rancheria or band on E side Salinas River in canyon
where village of San Lucas is located (San Antonio Mission
Books).

[Rancherias Chetay, Cholueyte, Sulatimo, Lacolle, Saamacen,
located 'in lit' in same record. Also Alacha on W side
Salinas River]

Lizul (^{Lazzol}Lysol, Lizol, Lezzol) . . . Former rancheria in canyon in which village of San Lucas is located, on E side Salinas River (San Antonio Mission Books).

Madseemon. . . Former rancheria of the Chalon (Soledad Mission Books).

Malapoa or Napolean. . . Former rancheria 34 leagues NE of Santa Ynez Mission (Zalvidea 1806). ~~Spot~~ uncertain.

Marea^(Maraga) . . . Former rancheria of ^{or toward} the Chalon (Soledad Mission Books):

Maria. . . See Scara; also Temaymani.

Mascá. . . Former rancheria ^{toward} of the Chalon (Soledad Mission Books).

mā' til' cé. . . See Mū-til-she.

Mehenague. . . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Migueleños. . Spanish name for Indians at San Miguel Mission.

Migueliño. . .Name used by Mason for dialect of San Miguel Mission.

Milisnit. . .Former rancheria of the Chalon (Soledad Mission Books).

Mitaltis (Mitalti, Nitalt, Mitale). . .Former rancheria of or toward the Chalon (Soledad Mission Books).

Monet (Onet). . Former rancheria on coast 'in Lamas.' (San Antonio Mission Books).

Mū-til-she' (mĀ'til' cé). . Former rancheria on coast (Mason).

Muxjuelit. . .Former rancheria on seashore (San Antonio Mission Books).

Napolea. . .See Malapoa.

násil. . Former rancheria at Pleyto SE of San Antonio Mission (Mason)

Ninolom. . . Former rancheria "above Salinas River" (San Antonio Mission Books).

Nopteca. . .Former rancheria of the Chalon (San Antonio Mission Books).

Nototen. . Extinct tribe in panoche or Pacheco Creek Region. May not have been Ennesen.

Oiuent. . . See Oyuens.

Ojitos or Tetachoya. . . Village near San Antonio Mission. See Tetachoya.

Olentica. . . Former rancheria of the Chalon (Soledad Mission Books).

Oloomendiga (Oploomendi, ^{Olobmen,} Olopmindil, Olopminul). . . Former rancheria
of the Chalon (Soledad Mission Books).

Onet. . . See Monet.

Opant. . . See Ubante.

Opopojo (Opapojo). . . Former rancheria probably connected with San
Luis Mission. Stock uncertain.

Oyuens (Oyuit, Oinént, Oyuen). . . Former rancheria ^{onward} of the Chalon
(Soledad Mission Books).

Palo Caído (Caydo, Cahido). . . Wandering tribe near junction of
Arroyo Seco with Salinas River (Portola Expd.. 1769).

Papuco (Papujo). . . Former rancheria 2 or 3 miles NW or W of San Antonio Mission (San Antonio Mission Books).

Pascoat. . . Former rancheria of the Chalon (Soledad Mission Books).

Patzáo (Pastao, Pa(ao). . . Former rancheria SE of San Antonio Mission below El Pleyto on road to San Luis Obispo Mission (San Antonio Mission Books).

Penauan. . . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Peyapcip. . . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Pinantica (Pinontica, Pinnandoe, Pinnandie). . . Former rancheria of the Chalon (Soledad Mission Books).

Pino. . . See Tesmaymanil.

Piusna (Piusma). . . Former rancheria toward the Chalon (Soledad Mission Books).

Piyauh (Piyaug, Piyan, Piiau, Piau). . .Former ranheria toward the
Chalon (Soledad Mission Books).

Pleyto. . See Assil.

Ponojo. . . Former ranheria of the Chalon (Soledad Mission Books).

Qixsalten. . .See Guixjalten.

Quesquelt. . .Former ranheria toward the Chalon (Soledad Mission
Books).

Quesoy, Quetspoy, Quezzoy. . .See Quitzpoy.

Quetaynen(Quetaoyno). . .Former ranheria on W side San Antonio River
(San Antonio Mission Books).

Quetchaal (Quetchaal, Chaal, Chál, Chal, (aal). . .Former ranheria
on coast "in Lamaga (San Antonio Mission Books).

Quina or Quinada. . Village near San Antonio Mission (Taylor).

Quitzpoy (Quitspoy, Quetspoy, Quezzoy, Quezpoy, Quesoy, Guesoy). .

Former rancheria N of rancheria Aiole, which was on W side Salinas River (San Antonio Mission Books).

Quiunencho. . . Former rancheria toward the Chalon (Soledad Mission Books).

Quitunay. . . Former rancheria on coast "in lanaca" (San Antonio Mission Books).

Roble Caide. . . Spanish name for rancheria in canyon of same name. Other rancherias in same canyon Emonzama, Kenau or Santa Clara (San Antonio Mission Books).

Sabpatica. . . See Zabattica.

Saolas. . . Former rancheria "E of this side of Monterey" (San Antonio Mission Books).

Sacsata. . . See Chatsata.

Sactila (Satilca). . . Former rancheria of the Chalon (Soledad Mission Books).

SALINAN. . . Stock name for coast tribes from Santa Lucia Peak to near San Luis Obispo.

San Alexos. . . See Chuguilim.

San Antonio. . . Indians at San Antonio Mission. Also Spanish name for rancharia Liza.

San Buenaventura. . . See Etsamal.

Sanconeños (Sanjones, Sanchines, Sakhones?). . . Tribe or rancharia in Salinas Valley, apparently near Soledad.

San Fernando. . . See Sulatama.

San Francisco Solano. . . See Lechantinil.

San Josef. . . See Eicita.

San Lorenzo. . . See Tecolon.

San Luis Obispo. . . Chumash tribe at Mission of same name.

San Miguel. . . Indians of Mission of same name. Also Spanish name
for ranheria Tilacusem.

San Miguelito. . . Ranheria attached to San Luis Obispo Mission.

Sanultanel. . . See Zultanel.

Sanoppa. . . See Zonoppa.

Sapaywis (sape'wis). . . Former ranheria at place now called
Salqualco (Taylor); near Pleyto (Mason).

Scama (Escama, Maria). . . Former ranheria on San Antonio River
NNW of San Antonio Mission (San Antonio Mission Books).

Scau-tem-mak. . . San Antonio name for Indians at Jolom^(Henshaw). See Jolom.

Sebajten. . . See Zebasten.

Seama. . . See Scama.

Sextapay (Sextepay, Texhaya, Tatchaya, Teshaya, Tetachoy, Telama, Telame). . . Tribe at San Antonio Mission, said to = Tatché and Telamé (de Mofras, Taylor). . Same as Texhaya.

Sgene. . Former Rancheria 27 leagues NE of Santa Ynez in 1806 (Zalvidea). Stock uncertain.

Siquecin. . Rancheria about 23 leagues NE of Santa Ynez in 1806 (Zalvidea).

Sicquilti(Sicquilt, Siequit). . Former rancheria of the Chalon (Soledad Mission). Books).

Sislon. . Former rancheria in the Piñal [pine woods] on coast between San Antonio and San Luis Obispo Missions (San Antonio Mission Book).

Sjohel. . See Zoiol.

Sjola. . . See Zola.

Ska-ti-ta-go (skatita'gi). . San Antonio name for village of San Antonio Indians 1-1/2 miles from San Antonio Mission (Henshaw): 2 miles N of San Antonio (Mason).

Soledad (La Soledad). . . Indians at Mission of same name (Hale, 1846); Former village on site of Soledad, Sakhones (Taylor) 1860). Probably Olhonean.

Squillim. . . See Chuguillim.

(Esquem)
Squem. . . Former ranheria 10 to 12 miles N of San Antonio Mission (San Antonio Mission Books).

Sotorootica (Serrootica). . . Former ranheria of the Chalon (Soledad Mission Books).

Ssámacen. . . Former ranheria on E side Salinas River "in lit", which was in canyon where town of San Lucas is situated (San Antonio Mission Books).

Ssiniss. . . See Cinissel.

Saica. . . Former ranheria "of Guigui": a 'nacion' on or near coast
N of San Antonio Mission (San Antonio Mission Books).

Samerilena. . . See Essmerilena.

Steleglamo (Steloglamo, Steloclam, Ejeloclam). . Former ranheria
near San Antonio Mission (Taylor, 1860).

Stmal. . . See Etmal.

Sucuata (Zucuata)... .Former ranheria E of San Antonio Mission (San
Antonio Mission Books).

Sulatana (Sulatime on lit", Zula, Zzula, Sulazama, ^{San Fernando}Subazama) . . .
Former ranheria on E side Salinas River (San Antonio
Mission Books).

Sussustica (Susutic, Zusotica, Zostica, Susotica, Socoustico). . .
Former ranheria of the Chalon (Soledad Mission Books).

Sutenneix. . . Former ranheria of the Chalon (Soledad Mission Books).

Szaquel (Tsacol). . . Former ranheria on E side Monterey River (San Antonio Mission Books).

Taccunta. . . Former ranheria of the Chalon (Soledad Mission Books).

Tactica. . . Former ranheria of the Chalon (Soledad Mission Books).

Tatche or Telame. . Yokut tribe attributed to San Antonio Mission.

See Teshaya.

Tatchaya. . . See Teshaya.

Tatepquey. . . Former ranheria near Ocean (San Antonio Mission Books).

Tavoantica. . . Former ranheria toward the Chalon (Soledad Mission Books).

tc!axome'c. . See Chacomex.

tēcaú mistrām. . . Former ranheria in upper Cho,ame Cañon in NE San Luis Obispo County (Mason, after Henshaw).

tc!ola'M, (tco'alamtram) . . See Cholam.

Tecolom (San Lorenzo). . . Former rancheria near Canyon El Roble
Caído, NNE of San Antonio Mission (San Antonio Mission
Books); on rancho Arroyo de San Lorenzo of Rice (Taylor¹⁸⁶⁰).

Tejmaymaniel. . . See Tesmaymaniel

Tejacalem. . . Former rancheria near coast (San Antonio Mission Books).

Telame (Telama). . . See Tatché, Tatchaya = Teshaya.

Tentica. . . Former rancheria of the Chalon (Soledad Mission Books).

Tenchenen (Tenchenam, Tenchinen). . . Former rancheria E of San Antonio
Mission (San Antonio Mission Books).

Tenisos. . . Former rancheria E of San Antonio Mission (San Antonio
Mission Books).

Tescutec. . . Former rancheria of the Chalon (Soledad Mission Books).

Teshaya (Texhaya, Tatchaya, Tetachoy, Telame, Telama, Sextapay,
Totaukui). . . Village at San Antonio Mission (Taylor, 1860);
Name of site of San Antonio Mission (Bancroft). Same as
Sextapay.

Tēs-so-spēk (tessospe'k). . . Former rancheria of San Antonio Indians
4 miles NW of San Antonio Mission (Henshaw).

Tepsonas. . . Former rancheria on E side Salinas River (San Antonio
Mission Books).

Tesmaymanil (Tejmaymaniel, Tejmaynanil, ^{Tejmaymaniel,} Tesmayma, El Pino, Maria). . . Former rancheria
or band on or near coast Between San Antonio Mission and
Monterey (San Antonio Mission Books).

Texja (Tasca, Tezca, Tisojua, Texchaya). . . Former rancheria on W
side Salinas River (San Antonio Mission Books). *See Teshaya?*

Tetachoya (Tetachoya or Ojitos, Tetache-ya, Tetacho, ^{San Francisco Solano} Tedachoya). . .
Former rancheria in Los Ojitos, 5 or 6 miles from San Antonio
Mission (San Antonio Mission Books).

Tichos. . . Tribe at San Luis Obispo in 1776 (Garces).

Tilacusam (San Miguel) . . . Former rancheria 5 or 6 miles NNW of
San Antonio Mission (San Antonio Mission Books).

Timijtas (Timistac, Timigtac, Titmictac, Tigmistac, Timita). . . Former
rancheria of or toward the Chalon (Soledad Mission Books).

Tisojua. . See Texja.

Tiuchunuma. . .Former rancheria of the Chalon (Soledad Mission Books)

Tixilini (Tixlini). . .Site (probably village) of San Luis Obispo Mission (Taylor).

Tecyou. . .Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Totaukui or Tesxaya. . . . See Teshaya.

(T^colole)
Trolole'tram. . .Former rancheria near Santa Margarita Rancho in San Luis Obispo County (Mason, after Henshaw).

Tsacol. . .See Szaquel.

Tsetacol (Zetacal, Zelacol, Tlselacol). . .Former rancheria on coast (San Antonio Mission Books).

Tsemuain. (Tsemin). . .Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Tshi-lah-ka-ka(ts'ila'kaka). . Former ranheria on coast (Mason).

Tsho-hwal (tc!o'xwal). . Former ranheria near Bradley at head of Salinas Valley, southern Monterey County (Mason).

Tsilacomap (Silacomap). . .Extinct village near San Antonio Mission (San Antonio Mission Books).

Tsocolom. . .See Zocolom.

Tubanta. . .See Ubante.

Tupaán. . See Upaan

Tugil. . .Former ranheria toward the Chalon (Soledad Mission Books).

Ubante (Tubanta, Opánt). . Former ranheria of or toward the Chalon (Soledad Mission Books).

Uezac. . .Former ranheria toward the Chalon (Soledad Mission Books).

Uinat (Guinat). . Former ranheria of the Guacharrones (Soledad Mission Books).

Upaan (Tupaán) Former ranheria of the Guacharrones (Soledad Mission Books).

Uppuen. . .Former ranheria of the Chalon (Soledad Mission Books).

Upetca (Upecca, Utpatca, Upecca, Upetca = Catiluquimen). . .Former ranheria toward the Chalon (Soledad Mission Books).

Uttuntu. . .Former ranheria of the Chalon (Soledad Mission Books).

Uyú. . . . Former ranheria of the Chalon (Soledad Mission Books).

Uünt. . .Former ranheria toward the Chalon (Soledad Mission Books).

Vahia (Vahea, Vahca, Vatica). . .Site of San Miguel Mission(Englehardt).

Wah-pe-et. . Tejen (beth Too-lol-min and Tin-lin-ne) name for ranheria in Templea or Temblor region--exact location unknown.--

Walekhe. . Old village on Santa Maria Creek, San Luis Obispo Co. (Schumacher 1875). May have been Chumashan.

Watch-a-roon (Wah-cha-roon, ^{Guacharron}Guacharrones, Guachirron, Guatcharron, ^{Boatcharones}Guacharrona, Guacharrones, Huacharones, Wachanarukas?)...
Ranheria in Salinas Valley near Chular (on ranch of Mariana Gonzales).
[Not to be confused with Guacaron, an Olhonean ranheria near Castroville.]

Yarastia. . .Former rancheria of the Chalon (Soledad Mission Books).

Yocont. . . Former rancheria toward the Chalon (Soledad Mission Books).

Yocstica (Yucstica, Yoquestaca, Yastica, Yistica). . .Former rancheria of the Chalon (Soledad Mission Books).

Yrenca . . . Former rancheria of the Chalon (Soledad Mission Books).

Yuilt. . .Former rancheria of the Chalon (Soledad Mission Books).

Yulanuma. . .Former rancheria of the Chalon (Soledad Mission Books).

Zabattica (Sabpatica). . .Former rancheria of the Chalon (Soledad Mission Books).

Zaazzalet. . . See Zassalet.

Zamal, Zamaal, . . .See Etnaal.

Zassalet (Zassalete, Zaazzalet). . .Former rancheria on coast (San Antonio Mission Books).

Zavion. . . Former rancheria E of San Miguel Mission (San Antonio Mission Books).

Zecheo. . . Former rancheria on Salinas River (San Antonio Mission Books).

Zelacochaune (Zilococonoy). . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Zenic [spelling not clear; may be Zanit]. . . Former rancheria E of San Antonio Mission (San Antonio Mission Books).

Zeniim. . . Former rancheria on Salinas river (San Antonio Mission Books).

Zetacol. . . See Tsetacol.

Zeyne. . . See Chayne.

Zichone. . . Former rancheria "on the river" [Salinas or San Antonio River?] (San Antonio Mission Books).

Zilococonoy. . . See Zelacochaune.

Zebasten (Zipasten, Zeposten, Zeopasten, Zapasten, Sebjaten,
Cipaasten, (basten). . .Former ranheria S of San Antonio
Mission on Salinas River (San Antonio Mission Books).

Zetepquet (Zetepquex). . .Former ranheria on or near coast (San
Antonio Mission Books).

Zichulache. . Former ranheria on coast "on Chequileis River" in
Lanaoa (San Antonio Mission Books).

Ziletnilo (Zikiinilo). . .Former ranheria near coast (San Antonio
Mission Books).

Zisjazoama (Zisjazoame). . .Former ranheria "above La Soledad" (San
Antonio Mission Books).

Zizayozixja (Zi(aioz). . .Former ranheria on coast S of San Antonio
Mission (San Antonio Mission Books).

Zojol (Zojolyen, ranheria of Tsoco", Sjohol). . .Former ranheria
E of San Antonio Mission (San Antonio Mission Books).

Zoacauzaya (Zoacaozay, Zoacauzey, Zoacóu). . .Former ranheria S
of San Antonio Mission (San Antonio Mission Books).

Zocolom, Tsocolom. . .Rancheria connected with San Antonio Mission,
[probably same as Jolom](San Antonio Mission Books).

Zóla (Zzolá, Ssóla, Zolá, Zolac, Ssola, Sjola). . .Rancheria"above
Salinas River", on E side (San Antonio Mission Books).

Zonoppa (Zonopa Sanoppa). . .Former rancheria of the Chalon (Soledad
Mission Books).

Zopotle. . .Former rancheria on Salinas River (San Antonio Mission
Books).

Zucuata....See Zucuata. . .See Zucuata.

Zucuy. . .Former rancheria E of San Antonio Mission (San Antonio
Mission Books).

Zula, Zzula.. . See Sulatana

Zumblito. . .Extinct village near San Antonio Mission (Taylor).

Zusotica. . . See Sussustica.

Zuguisama. . . Former rancheria between San Antonio and San Luis
Obispo Missions (San Antonio Mission Books).

Zultanel (Sanultanel). . . Former rancheria on banks of Salinas
River (San Antonio Mission Books).

Zzola. . . See Zola.

Rancherias of the Chalon or toward the Chalon
[tribe or region] mentioned in La Soledad Mission Books

Achentica

Alcani [Alanixch?]

Alvadiga

Aranta

Aymantica

Cantim, Cantimpe, Contimp

Chaguispo

Chalát

Chalon, Chatlon

Chapan, Chappant, Chubant, Chabát, Chapót, Chabánt

Chatzata, Sacsata

Chisrit

Cholonja, Chólonca, Cholo, Cholont

Cicela

Cojol

Cuscacositic

Culuant, Sal-

Cursnema, Curnumu

Cuyulilt

Eructimma

Esol

Guallulca, Gualulca

Guarestica

Guaranca

Guataltic

Rancherias of the Chalon [2]

Guelascac

Hirenele

Jumenta

Junutca

Madsemon

Marea, Maraca

Mascoá

Milisnit

Nitalti, Mitaltis, Mitalt

Nopteca

Olentica

Opánt, Ubante

Oyuit, Oyuens, Oiuént, Oyuen

Oloomendiga, Olobmen

Pascat

Pinontica, Pinantica

Piusna

Piyang, Piyauh, Píiau, Piyau, Pian

Penojo

Qesquelt

Quiunenho

Sabpatica, Zabattica

Sactila(Satilca)

Sicquilti

Sotoroctica(Serroctica)

Zusotica, Suscutic, Zostica, Sussustica, Susotica

Sutenneix

Ensen 40
 Rancherias of the Chalon [3]

Taccunta	
Tastica	
Tavoantica	
Temtica	
Tescutes	
Timijtac, Timistac, Tigmistac	
Tiuchunuma	
Tubanta, Tupaan	
Tugil	
Uexas	
Upetca, "Upetca = Catiluquimen", Uppeca, Utpatca, Upecca	
Uppuen [Upaan de los Guachorrones?]	
Uttuntu	
Uyú	
Uünt	
Yarastia	
Yocont	
Yoquestaca, Yastica, Yistica	
Yrenca	
Yuilt	
Yulanuma	
Zonoppa, Zonopa, Sanoppa	

Rancherias mentioned, but not located,

in San Antonio Mission Books.

Amaca	Queles(Quales?)
Anetsen (Anatzan?)	Satiltecha
Cammasmic	Silacomap, Teilacomap
Capoco	Ssepalao
Caquilteneq	Ssucolas
Chicanapasat	Stelaglamo, Steloclamo, Ejleloclamo, Steloglamo
Chimima	Teches
Chocolotec	Tethaco
Cholsusele	Teyeyan
Chulach	Tichin
Chunapatama, Chunapatana	Tixmeyan 'Nacion'
Cogy	Toyon
Counnoceramac, Couuem	Tsocay
Cujam	Tsosolet
Cumlipeog	Ysley alias Sn Juan Bautista
Equimen	Zaca
Etscoy, Escooy, Escoy, Kooy [mentioned in Soledad Books]	Zateyue, Zichuaal
Huitchaitimas	Zatzama
Janulo, Janolo, Janoulo, Canulo	Zelolaco
Jolpjanolo	Zicnaaspie (Zicnaaspie)
Laselte	Zikiinilo
Licatssama	Zjaxoya
Litjanulo, Litsanulo	Zocolom, Tsocolom
Ly	Zoletocha
Maliti	Zumblite
Mila, Mila-ha	
Olicha	
Oyant	

Rancherías mencionadas, pero no localizadas, en La
Soledad Mission Books.

Acmocana

Agualzo

Aguamia

Agús

Airza [Qirza]

Auchonean

Cahilla

Caipa

Camert [Comert]

Canyen

Catanay, Cattanniajan

Caxcaxting, Cascasting

Chacantica

Chiguilpant

Chilaltica

Chilestan

Chipicatan en el sierra

Chililit

Chochichi, Coicho

Chocota

Chuchumus

Chuculunchit

Chunets, frente San Benito

Chupoat

~~Cicela (del Chalen)~~

Coacstea

Cocaju

Cocora

~~Coiche en los Tulares al N-Mn~~

Cojen

Cosonoy, Coconoy

Coyalecue

Csisit

Cucumat

Eslen? { Cuchun a la marge del Arroyo Seco
Cuchun ra. del Arroyo Seco

Cutatso, Cututsu

Cutante

Echomca

Eructinuma

Escoyzama del rumbo de Nixnilat

Eslat

Estaquil

Gessine en la playa

Gisson ra. del Arroyo Seco

Gitsuan

Gualut

Guayaguayasno, Guayauayas

Guinat

Hagastica

Huyuantí

Iacanaia

Jachaguam en la sierra

Jaccana

Joxoan

Juxnuma

Lelencha

Liseli (frente San Benito)

Littonjan

Loyyan frente San Benito

Loxoxpan, Loxoxpa

Loge, Loge

Macalachopos

Macanlan

Matcaayolay

Mayten

Measmay, Measnay

Majjanichis (cerca la playa, Majjanichuia) Saulunt

Melaya

Mojayolo

Muraino, Muasno, Muant (Musan)

Occonia

Oaquichi

Ochomnú

Ochonoma

Ocquilos

Olentica

Ommunt

Pamajusuin

Patzatzen

Pechelipsano, Pechilachano

Pelechen

Peloitica, Palitica, Pereitica,
tras de la sierra Mopjajan

Pinonay, Pamanay

Pisau

Pocnegoha

Polontte

Pururs

Quelacata

Rotononcho

Sallavan

Satundi

Sattuneus

Seseljique, Sesestique, Sesisti

Siamse

Siernit

Suilistica

Sichu

Solosnamxn

Soton

Tamardic

Tamucziya, Tamutziya

Tamchismo

-3- Soledad. Not on Tribe Lists.

Taniismin

Tapaitmutmu, Tapaimunu, Tapaymotno

Tapoban

Taquiyo

Tenchenen, Tenchace, en frente San Benito

Titsjuan, Tisguaso

Tecit

Tecquetigua

Tecsotso

Tomnatelemno

Toyosuguis

Tumna

Tusnuma

Tututcu

Uaquiichi

Urent, Uxent

Uset

Xancoanxan

Ychisno

Ymomis

Yustiet

Yulanuma

Zeleden

Zelas

Zelet

Ziprocca

Giamena Tribe

71
C. Hart Merriam
Papers
BANC MSS
80/18 c

G I A M E N A

Poso Creek Region

Giamina (Quihuame, Quiuamine, Quihuima, Quiguima). . Yokut name for
extinct tribe in vicinity of Poso Creek, Tulare Co.
(Kroeber).

Holletkah Villages

C. Hart Merriam
Papers
BANC MSS
80/18 c

HOI-LET-HAH (=hWILKUT) VILLAGES

(On Redwood Creek from Bald Hills up to head
of river)

Bald Hills Indians...See 'hWilkut

Chim-mah'-non'-ah-kut...Village on Redwood Creek. - *cm*

E^{ch}-kahn'-ten...Big village on Redwood Creek, near ranch of Charley
Berry. ^{*cm*} and on Tom Bair's ranch

Es-tish'-chem'-meh...Village on Redwood Creek. - *cm*

Ho-naht'-tē-nā'-kēh...Large village on Redwood Creek in Bald Hills
near N Fork Redwood (below it). - *cm*

Ho-il-let'-hah or 'Hoi-let'-ha (O^{ch}i-let'-kah, Hoil-kut, Ho-al-kut-
whuh, 'hWil'-kut, Whil-kut, Wheelcut, Wheelkut, Wheel-
cutta, Xoilkut)...Tribe on Redwood Creek from Bald
Hills up to head of river. They call themselves 'Ho-
il-let'-hah or Hoi-let'-hah. - *cm*

Hon'-tes^{ch}-meh...Village on Redwood Creek above North Fork. - *cm*

Kahs'-tah-ten...Village on Sweat Horse Creek at junction Redwood Cr. - *cm*

Ken'-nah-hun'-tah-ten...Large village on Redwood Creek just below
Minors Creek (on Tom Bair's ranch). Chief lived here. - *cm*

- Ki'-e-loo-tah^{ch}-ten...Village on Redwood Creek. - *cam*
- King'-ke-kaw mung'-ah...Village on Redwood Creek in Bald Hills. - *cam*
- Klew-taw'-meh...Village on upper Redwood Creek. - *cam*
- Klitch'-oo-ö-now^{ch}-ten...Village on Redwood Creek above N.F.K. - *cam*
- Mā-mā'-a'-hwut...Big village on upper Redwood Creek. - *cam*
- Mes'-tä-tim'-ten...Village on Redwood Creek. - *cam*
- Mis'-meh...Village on Redwood Creek between Minors and Sweat House Creeks. - *cam*
- Müng-kut'-te-käh...Village on Redwood Creek in Bald Hills. - *cam*
- Nahs-kahn'-nah-kut...Village on upper Redwood Creek. - *cam*
- Nen'-tes-ki'-meh...Village on Redwood Creek. - *cam*
- Ni'-is'-kwahl'-lä-kut...Village at head of Redwood Creek. - *cam*
- Nok'-kä-no'-mits-säh...Village on Redwood Creek above North Fork. - *cam*
- No-läh'-tin...Lowermost Village on Redwood Creek in Bald Hills, about 12 miles from coast (Name means 'Falls'). - *cam*

(Uppermost (southernmost) village of tribe)

Tah-nah-nah-kut...Village on upper Redwood Creek. - *can*

Tor'-re-boos...Soo.lah'-te.luk name for 'hWilkut. - *can*.

Tsâ-nah-ti'-ä-kut...Village on Redwood Creek. - *can*

Tsin'-se-lah'-tin...Village on Redwood Creek in Bald Hills. - *can*.

Hookooeko bands and rancherias

HOO-KOO-E-KO BANDS AND RANCHERIAS

Ah-mah-yef-le...Old village on San Antonio Creek 5 miles WSW of
Petaluma (Barrett)

Ah-wahn-we... Old village at or near San Rafael. --Cum.

Annamus or San Pedro Alcantara...Former village "in the Corte de
Madera" near Tiburon & San Rafael.

Aramwhes (Aranjuez, Arangues)...Place (rancheria?) in San Pedro
Regalde Canada near San Rafael.

Ā-tem (Ē-tem)....Old village site at Petaluma (Barrett)

Ā-woo (Ēwū Barrett)....Old village 3 miles N of San Rafael (Barrett)

Bolanos (Baulenes, Baulinas, Bolinas, Bollanos)....Spanish name for
band on Bolinas Bay. Used by Taylor (1860) in a tribal
or subtribal sense.

Chó-ketch-ah (=Toókétte of Barrett)....Old village at or near
Novato. --Cum.

Chokuyem (Chocouyem, Choconyen, Chocuyem, Cho-kú-yen, Cocouyem,
Tcho-ko-yem, Tshokoyem).

Colomache....Cañada few miles NW of San Rafael (Bancroft). May not
have been rancheria.

Estero....Probably Hookoosko at mouth of Tomales Bay (Estero Americano). Langsdorff 1806.

Etch-ă-tan-mai (Echacamal, Echataamal)....Old village at or near Nicasio. -- *cm*.

Etsh-ah-kô-loom (Echakoloom)....Old village on E side Tomales Bay 2 miles S of Marshall (Barrett)

Gwi-men (Guimen, Guymen, Huimen, Huymen, Uhimen)....Band speaking same language as Hoo-koo-e-ko (Chamisso 1821; Choris 1822) [De la Cuesta's MS Vocab. shows it to be Hookoosko. -- *cm*.]

Hoó-koo-é-ko....General name used for themselves by tribe reaching from Tomales Bay to San Rafael and Petaluma. -- *cm*.

Huimen....See Guimen, Guymen, Uhimen, Wimen (Huimen & Uhimen spellings given by Arroyo de la Cuesta).

Joktanas....Native name of site of San Rafael Mission (Taylor 1864)

Juchium....See Uchium.

Jukiusme (Joukiusme, Jouskiusmé, Juchiyunes, Juchium, Yonkiusme [misprint San Rafael Indians])....Tribe at San Rafael Mission (De Hofras 1844). Same as Youkiusme.

HOO-KOO-E-KO

Koo-noo-la-ka-koi

Lé-wan-nel-lo-wah....Old village at or near Sausalito. --*cam*

Melāyah (Melēya Barrett)....Old village on San Antonio Creek 3-1/2 miles WSW of Petaluma (Barrett)

Nanaguani, Nanaguamui....Site of San Rafael (Payeras 1817 --Bancroft)

Nicassias (Nicassios, Nicasio)....^{florish name for} Band at Nicasio in Marin County (Taylor 1860). --*cam*.

Novato (Napato?)....Indians about Novato.

Numpale (Noumpolis, Choris 1822; Numpole; Numpali, Chamisso 1821).... probably slurred form of Olumpale of Petaluma marshes. --*cam*.

Ocolom....Laguna and Hookooeko band at head of San Antonio Creek, NW of San Rafael (Bancroft).

O-lā-mah (Olemos, Olema)....Old village near present town of Olema in Marin County. --*cam*.

Olemochoe....Native name of San Antonio Creek, N of San Rafael, may not apply to Indians (Bancroft)

O-lām-pōl-lē (Olompalis, Choris 1822; Olompali, Olompalies, Olumpali, Chamisso 1821; Olompelli, Onompali, Nonpali, Alompali, Lompali)...Old village about 5 or 6 miles a little E of S of Petaluma (Barrett).

O-luñ-ko (meaning South people)....Name used by Bodega Bay Olamentko for Marin County Hoo-koo-e'-ko. -- cam

Ōn-waí-le-sah....Miyahkma name for Petaluma Hoo-koo-ēko. -- cam

Co-che-um (Outchiouns, Outchioung, Uchium, Utschium, Utschim, Utschium, Juchium, Aguassajuchium, Huchun?)....Tribe mentioned by Chamisso and Choris as numerous at San Francisco Mission in 1816, and speaking same language as Guimen and Olumpali. As the Olumpali are Hoo-koo-ēko it is to be inferred that Guimen and Utschium were the same. -- cam

Oo'-tro-mi-ah....Old village near present town of Tomales. -- cam

Pet-ā-loo-mah-chah....Kanamara name for Petaluma Hookoeko. Probably Lekahtewut. -- cam

Poo-yoó-koo (Pūyūkū Barrett)....Old village about 1 mile S of

Ignacio (Barrett) Tribe on Bodega Bay (Gibbs 1883).... Doubtless Spanish rendering of Tomako.

Rafaeleños....Spanish name for Indians at San Rafael Mission.

Sāk-ló-ke....Old village on long point on E side of entrance to
Tomaes Bay. -- *cm*

San Rafael Indians....Indians at Mission of same name.

Shó-tom-kó-cha (Cotomkotca of Barrett)....Old village 4-1/2 miles N
of San Rafael (Barrett)

Sho-tōm-ko-we (Spelt Cotomkowi by Barrett)....Old village on E side of
Tomaes Bay, a short distance S of the town of Tomaes
(Barrett)

Tamal (Tamalo, Tamallo, Tamals, Tamales, Tamalanos, Tamaleños, Tamallos,
Tammalaños, Tomaes, Bollanos)

Tam-mal-ko (Tumalenia, Tu-ma-leh-nias)....Term applied by Hookcoeko
to members of their tribe on Tomaes Bay. -- *cm*.

Too-chi-yé-len (Tutcaiyelin Barrett)....Old village about a mile NW
of Petaluma (Barrett). This must have been so close to
boundary between Hoo-koo-e-ko and Lekátewut tribes that
one cannot say to which it belonged. -- *cm*.

Tumalenia (Tu-ma-leh-nias)....Tribe on Bodega Bay (Gibbs 1853)....
Doubtless Spanish rendering of Tamalko.

Uhimen (Huimen, Guimen, Guyzen)....Hoo-koo-e-ko. (Uhimen & Huimen,
forms given by De la Cuesta).

Utschium....See Oó-che-um.

Wí-men (Guimen, Cwi-men, Huimen, Huymen, Uhimen)

Wo-to-ke (Wotōki Barrett)....Old village on Petaluma Creek about
3-1/2 miles SE of Petaluma, probably near Donahues Landing
(Barrett).

Yol-hies (Yolhies, Yohies, Yo-Nios)....Taylor (1860) speaks of "Ukias
or Yohies of Petaluma". Some mistake -- look up original.

Youkiousme (Yonkiousme, Joukiousme, Jukiusme, Juchium)....Name used
by De Hofras, Latham, and Gatschet for San Rafael tribes.

Hoopa Tribes, bands and villages

HOOPA TRIBES, BANDS, AND VILLAGES

A-gar-its (Agaraitis, A-gar-it-is, Eh-grertsh, Hergerits, O-gährit-tis)...Yurok name for Mis'-kut.

A-hel-tah (Khlel-ta, Kel'-ta, Kailtas, Ta-hail-la, Ta-hail-ta, Tahahteen)...See Tlelding.

Ahp-tah'-nah...Soo-lah'-te-luk name for Hoopa. -*cam*

Aknutl...Yurok name for Honsahin.

? Al-ă-ă-kut (Alăăkût, Kentuck, Howungkut, Xōwûnkût)...See Howungkut.

Cernalton...See Tsā'-oo-nal'-den.

Chah'-par-ah-he-hoo (Cháparahihu)...Shasta name for Hoopa (Kroeber).

Chail'-kut-kai-tuh (Chailkulkaituk)...Unidentified village in Hoopa Valley (Powers 1877).

Chan-ta-ko'-ta (Powers)...See Cheindekotding.

Cheindekotding (Cheindekhotding, Tceindeqotdin, Chan-ta-ko'-ta)...
Former village on W bank Trinity River a little above
Soktish Creek (Goddard).

Djishtangading (Djictanadin Goddard)...See Jishtangading.

Eh-grertsh...See Hergerits.

'Has-lin-ding (Has-lin-tah, Kas-lin-ta, Hass-lin'-tung, Kaslindiñ)...
 Village on E bank lower Trinity River 3 miles above
 Hoopa Valley proper. Uppermost village classed with
 Hoopa (Goddard).

Héch-hoo (Hích'hu)...Chimariko name for Hoopa (Kroeber).

Hergerits...Yurok name for Mis'-kut (Goddard).

Hōn-sah'-tin (Honsading, Hoonselton, Hoonsolton, Loonsalton,
 Hun-sa-tung, Xonsadiñ)...Former village on E bank
 Trinity River at N end Hoopa Valley (Goddard).
 Called Aknutl (Oka-no, Okahno, Oke-noke) by the Yurok.

Hoo-pah (Hoopa, Hupa, Hoopah, Hoopaw, ^{Hoophs} Ho-pah, Hupa, Húpo, Up-pa)...
 Main tribe in Hoopa Valley.

Howungkut (Xōwûnkût, Wang'-kat, Alăăkut, Ala-a-ca? Kentuck)...
 Village of So Division, south of Medilding and 1 mile
 from S end of Valley on west bank of Trinity River
 (Goddard).

Hosler (Hostler)...See Takimilding.

Ipupukhman...Karak name for Matilting (Goddard).

Jishtangading (Djictañadiñ, Djishtangading, Tish-tang-a-tang)...

Village on E bank Trinity River, at S end of Hoopa Valley proper (Goddard). Called Petsawan (Peht-sau-an, Pepht-soh, Pa-tes-oh) by the Yurok.

Ka-la-tih (Meyer)...See Matilting.

Ka-tah-te (Ka-tah-te, McKee 1851; Kah-teht'l, Kahtetl, Gibbs)...
See Matilting.

Kentucks...See Howungkut.

Khlel'-ta (Kel'-ta, Kailtas, A-hel-tah)...See Tlelding.

Kin-choe-whe-kut (Kintcuwhwikût, Kintcuwhwikût)...Village on E side Trinity near N end of Hoopa Valley and just below mouth of Mill Creek (Goddard).

Kish-ah-kā-war (Kishakevira of Kroeber)...Karok name for Hoopa. -*chm*.

Loonsolton...See Hōn-sah'-tin.

Mā-til-ten or Mǎ-til-ting (Matildens, Medilding, Medildiñ, Mī-til'-ti, Mis-til-ti, Matilton, Olleppauh'l-kah-teht'l)...
Village in upper part of Hoopa Valley on E side Trinity River, 2 miles from So end of valley (Goddard). Called Ipupukhnam by the Karok (Goddard).

Mis-ke-toi'-i-tok (Misketoitok)...Former unidentified village in Hoopa Valley (Powers 1877).

Mis'-kut (Miskut, Miskeet, Meskut, Miscott, Miscolt)...Village on E side Trinity below Hostler Creek (Goddard). Called by the Yurok Hergerits (Eh-grertih, Agaraita, A-gar-it-is, O-gährit-tis).

Nabiltse (Nabil-tse, Nabittse)...Name used for Hoopa by Gibbs.

Natano...Band mentioned by Lt. Ray and said to be same as Tishtanatan (Mason).

No-ten-ta-yah ^{No-ten-ta-yah No-oo-stah} (No-tin-oah, No-co-stah)...Tribe on Trinity from mouth up to S fork = Hoopa (Bledsoe; Azpell).

Num-ee-muss...Yurok name for Hoopa (Azpell MS).

O-gährit-tis...See Hergerits.

Oka-no (Oke-noke, Okäh-no', Okenope)...Yurok name for Hoopa. See Aknutl and Hönsahtin.

Ollep-paugh'l (Olle-pot'l, We-la-poth)...See Tsewenalding.

Ople-goh (Up-le-goh, Up-lā-goh)...Yurok name for Takimilding, which see.

Petsawan (Pa-tes-oh, Pat-isch-oh, Peht-sau-an, Pepht-soh)...See Jishtangading.

Sehachpeya (Seh-ach-pe-ya)...Former village on W bank Trinity below mouth of Willow Creek (Gibbs).

Senalton (Sermalton, Sermolten, Cernalton)...See Tsā'-oo-nal'-den.

Soc-kail-kit (So-kea-keit, Sok-kail-kit, Socktish, Sokchit, Sektich)...Village on Trinity River.

Ta-hail-ta...See Tlelding.

Takimilding (Takimildin, Ti'-mis'-ting, Hostler Ranch)...Village on E bank Trinity a little above Hostler Creek. Ceremonial house here (Goddard). Name given me by 'hWilkut as Ti'-mis'-ting. - *crum*. Called by the Yurok, Op-le-gō (Ople-goh, Up-la-goh, Up-le-goh).

Tash-huan-ta (Tscha-wan-ta, ^{Tashuante} Tash-wau-ta)...Village on lower Trinity River (Gibbs). Unidentified village on Trinity River above So Fk. (Handbook)

Tceindequtdin (Goddard)...See Cheindekotding.

Tes'-wan...Hoopa name for Chil-lu-la tribe.

Ti'-mis'-ting (Merriam)...Same as Takimilding.

Tish-tan-a-tan (Tishlanaton (typog. error), Tish-tang-a-tang, Djictanadiñ Goddard = Jishtanadiñ)...Village at upper (south) end of Hoopa Valley. See Jishtangading.

Tlelding (Leldiñ, Ta-hail-ta)...Village of Klel-ta (Khlel-ta, Kel-ta, Kailtas, A-hel-ta) on Trinity River above Hoopa Valley and just below mouth of So Fork Trinity.

Tolsasding (ToLtsasdiñ)...Former village on W side Trinity S of mouth of Supply Creek (Goddard).

Tsā'-oo-nal'-den (Tsewenalding, Tsewenaldiñ, Cernalton, Sermalton, Senalton, We-la-poth, Wi-la-pusch, Olle-pot'l, Ollep-pauh'l)...Former village on E side Trinity near middle of valley (Goddard).

Up-la-goh (Up-le-goh, Ople-goh)...Yurok name for Takimilding, which see.

Up-pa...See Hoopa.

Wang-kat (Waykat)...Tribe in Hoopa valley (Powers). See Howungkut.

Waug-ulle-watl (Waug-ulle-wutle-kauh, Wangullewatl, Wangullewutle-kauh)...Yurok name for former village on E bank Trinity River near mouth of Willow Creek (Gibbs).

We-la-poth (We-la-poth, McKee; Wi-la-pusch, Meyer; Olle-pot'l, Ollep-pauh'l, Gibbs)...Yurok name for Tsewenalding.

Wish-pooke (Wuisch-puke)...Doubtless same as Weits-pek and therefore Yurok, not Hoopa.

Wis'-so-man-chuh (Wissomanshuh)...Unidentified band in Hoopa Valley (Powers 1877).

Xaslindēñ (Goddard)...See 'Has-lin-ding.

Xonsadiñ (Goddard)...See Hōn-sah'-tin.

Xōwûñkûť...See Howungkut.

Kahrahkohah tribes and villages

C. Hart Merriam
Papers
BANC MSS
80/18 c

KAH-RAH-KO'-HAH TRIBE AND VILLAGES

(Klamath River from Sciad Creek to Happy Camp,
and Indian Creek)

Ä-the'-thoof (As-se-soof-oo-oo-nuk, Asisufuunuk, As-sif-soof-
tish-e-ram) ... ^{Village} At Happy Camp, on N side Klamath River,
on both sides Indian Creek. - *can.*

E'-wah'-pe (Oh-wau-kee) ... Upper Shasta name for tribe at Happy
Camp on Klamath River. - *can.*

Im-pod'-ruk. ... ^{Village} On south side Klamath River at Richardson's mine
(hydraulic excavation) opposite Reems, about 1½ mile
above Happy Camp. - *can.*

Kah'-rah-ko'-hah (Kah-rah'-ko) ... Tribe on Klamath River from Sciad
Creek down to Happy Camp and on Indian Creek. ^{*can.*} Called
Kah-te'-roo by the Shasta (Dixon).

Kah-te'-roo (Katiru) ... Shasta name for Kar-rah-ko'-hah, (Dixon).

Karakuka. ... ^{Kroeber's rendering} of Kar-rah-ko'-hah.

Sah'-mi...^{Village} On north side Klamath at mouth of Sciad Creek. Mixture
of Kah^{ch}-ar'-rah Shasta and Kah-rah'-ko. Originally may
have belonged to Kah^{ch}-ar'-rah. - cum

Se'-te-pitch...^{Village} On north side Klamath at mouth of Thompson Creek. - cum

Kammei tribes, bands, and villages

Kam-me-i

DIEGUENO TRIBES, BANDS AND VILLAGES

Abascal (Abuscal, Agusca) . . Diegueno rancheria near San Diego
(Ortega 1795 -- Bancroft)

Ajata or Las Llagas (Ata) . . Rancheria in or near Warner Valley. May
not be Diegueño.

Alapi . . Luiseño name for San Pasqual.

Algualcapa . . Rancheria in Warner Valley (Grijalva 1795). May have been Koo^{pa}

Amatkokhat . . Diegueño name for their village at Matajuai; called
Toov by the Luiseño (Kroeber).

Anahuac . . See In-yah-hah.

Aoyi . . Luiseño name for Diegueño place at Carrizal (Kroeber).

Apuoquele or Purisima . . See Purisima.

Ata . . . See Ajata.

Ā-vah-hā'n-yah . . Kam-me-i Diegueño name for their tribe S of San
Diego, on Mexican side of boundary. -- cum

Ā-whah-kah-wahk (^{Koo?}Wah-kah-wahk) . . Subtribe of Diegueño on and below
Calif.-Mexican boundary at and S of Campo. Their name for
themselves. -- cum

Awhut. . . Diegueño ranheria in N Lower Calif. speaking the Hataam dialect (Gatschet 1886).

Axua (Axüa). . . Tribe found by Hardy in 1826 on Colorado River just above Gila and said to be Comeya.

Ballena. . . See Egepam.

Cajon (El Cajon, Santa Monica, Boca de Santa Monica). . . Spanish name for Diegueño settlement about 10 miles NE of San Diego (Hayes - Bancroft).

Calagua. . . Ranheria in Warner Valley (Grijalva 1795). Stock?

Ca-ma-jal (Camajal, Co-ma-jal). . . See Co-ma-jal.

Campo. . . Southern Diegueño village in mountains of SE San Diego County close to S boundary.--*Cham*

Canapui. . . Ranheria on plain of Pamo, 18-19 miles NE of San Diego Mission.--Sanchez 1821 (Bancroft).

Capatay. . Rancheria in Warner Valley (Grijalva 1795). Stock?

Capitan Grande. . Spanish name of Diegueño village at place of same name in S California. Inhabited by Kam-me-i, a subtribe of Diegueño.--*cum* Bancroft).

Chatumpum-puly'mai. . Luiseño name for Diegueño Cañada de las Llehuas (owls' eyes). Kroeber.

Choyas (Chollas, Las Chollas, 'San Antonio or Las Choyas'). . Old Diegueño village on E side San Diego Bay on N side Creek of same name, between present San Diego and National City. (Shown on La Perouse's map, 1797, and De Mofras, 1844).

Called Unuy by the Luiseño (Kroeber).-- (Probably San Jorge same.--*cum*)

Cojuat. . Former Kam-me-i rancheria near San Diego (Ortega 1775 - Bancroft).

Co-ma-jal (Ca-ma-jal). . Diegueno village mentioned in Treaty of Santa Ysabel, 1852.

Comeya (Comedás, Comoya, Comeyan). . See Ko-mi-ah; Kam-mí-a, Kam-me-i

Conajo (Conejos, Los Conejos). . Spanish name for Diegueño village about 7 miles from Capitan Grande.

Co-quilt. . Diegueño village mentioned in Treaty of Santa Ysabel.,
Jan. 7, 1852.

Corral (El Corral). . Said to be former Diegueño village near San
Diego (Ortega 1775 - Bancroft).

Cosoy. . Extinct Diegueño village on site of Old Town, San Diego.

Cuami. . Rancheria in little valley of Escha, 3 leagues from Warner
Valley (Grijalva 1795). Prob. at Mesa Grande.

Cuneil (Cunyeel, Cunyeil, Cuneils, Cuñai). . A division of the Diegueño.
See Kuñ-yeel.

Cuyamaca (Cuyamac, Cuillamacan). . Said to be former Diegueño village
about 50 miles ENE of San Diego (Hayes 1850 - Bancroft).

Cuyapepa (Cuiapaipa, Cuyapipa, Cuyapipe, Cuyapipi, Cuayapipe, Cuiapipa,
Guayypipa, Guyapipa). ^{Southern} ^ Diegueño village in Long Canyon,
San Diego Co. See Kwá-a-pí-pa.

Diegueño (Diagueño, Diagano, Deguinós, Daigano, Dieguenos, Diegaña, Diegaño,
Diegeña, Diegeno, Diegenos, Diegino, Diagenes, Duguno,
Diegeeno, Diegeenos, Diegenes, Dieguinas, Dieguinos,
Diegunos, Digenes, Dioganio, Diogenes, Diegmóns, Disguino,
Kamia, Kam-me-i, Llegeenos, Lligunos, San Diegos, San
Dieginos). . Spanish name for southernmost tribe of coast
region and mts. of So. California.

Egenal. . Rancheria near Santa Isabel Mission. - Sanchez 1821.

Egepam. or Ballena. . . Rancheria NE of San Diego. - Sanchez 1821.

Ekquall. . Former Kam-me-i rancheria in mts. near San Miguel Mission,
Lower California, about 30 miles S of San Diego (Taylor 1860).
See El-kwal Kam-me-i.

El Cajon. . . See Cajon.

El Capitan Grande. . Spanish name for Diegueño village at place of
same name. Also from Warner Valley (Grijalva 1793). Prop.

El^{ch}-kah-ti. . (Milquatai?). . Easterly division of Diegueño. Present
villages at Manzanita, ^{Little Manzanita,} La Posta, and Wé-ah-pi'-pa [early
name Wil'-kwah-pi'p = 'leaning rock'.]--*cuu*.

El-kwal'-kam-me-i (Ekquall?). . Original gens name (for themselves) of
Kam-me-i, a subtribe of Diegueño formerly living near
San Diego.-- *cuu*.

El^{ch}-kwan-nan (Elcuanain, Elcuanan). . Diegueño village at Santa
Ysabel (Mesa Grande Diegueno name.)-- *cuu*.

El-yă-chap. . Subtribe or gens of Diegueño (now called Lă-chap'-pah). -- *Chm*

for Diegueño (Gons, Trochus).

Eh-ně^{ch} . . Old name of a Diegueño gens, now the family name Nejo. -- *Chm*

Quatay. . Place, probably rancheria, near Coyote, Nev., mentioned

in Indian account of 1832 (Romero MS 1872).

Eschá. . A "little valley" 9 miles from Warner Valley. -- probably
Mesa Grande or Santa Isabel (Grijalva 1795).

Guyupia (Guyupia). . See Guyupia, Kă-a-gi-pa.

Fo-co-mae (Focomae). . Error for To-co-mae. Diegueño village mentioned
in Treaty of Santa Isabel, 1852. See Too^{ch}-ă-mahk.

Canal. . Rancheria 9 miles from Warner Valley (Grijalva 1795). Prob.
near Mesa Grande.

Gante. . Rancheria in Warner Valley (Grijalva 1795). Stock?

Gecuar. . Rancheria near Santa Isabel^{Mission.} - Sanchez 1821.

Gelonopai. . Rancheria near Santa Isabel Mission. - Sanchez 1821.

Geonat. . Rancheria near Santa Isabel Mission. -- Sanchez 1821.

Gichamkochem. . Luiseno (and Agua Caliente of Warner Valley) name
for Diegueño (Boas; Kroeber).

Guatay. . Place, probably rancheria, near Cuyamaca Mts. mentioned
in Indian campaign of 1836 (Ronero MS 1872).
Dialect (Gabb 1867, 1877).

Guaypipa (Guyapipa). . See Cuyapipa. Kwé-a-pí-pa.

Hassasei. . Diegueño rancheria near San Miguel Mission, 30 miles S of
San Diego (Taylor 1860).

Gueymura. . Former Diegueño 'tribe' near Santa Catalina Mission, N
Lower California (De Mofras 1844).

Hepewasa. . Comeya band or village in lower Colorado River region.

Guichopa. . Rancheria near Santa Isabel Mission. -Sanchez 1821.

Hilchekachak. . Diegueño 'family' or gens name; was corrupted to
Hilchekachak.

Ha-coom Yakum
Ha-koom (Jacum, Yacum). . Diegueño village mentioned in Treaty of
Santa Ysabel, Jan 7, 1852. Situated near boundary some
miles E of Campo.

Hamechuwa. . Comeya band or village in lower Colorado River region.

Hassasei. . Diegueño rancheria near San Miguel Mission, 30
miles S of San Diego (Taylor 1860.)

Ha-soo-male (Ha-soo-male, Hasoomale, Hassasei?). . Diegueño village mentioned in Treaty of Santa Ysabel. Jan. 7, 1852.

Hataam (Hta-äm). . Diegueño rancheria in NW Lower Calif. near Santo
Tomas Mission (Gabb 1867). Belongs to Southern or Hataam
Dialect (Gabb 1867, 1877).

Hawai. . Diegueño rancheria near San Miguel Mission, 30 miles S of San Diego (Taylor 1860).

Hepowwoo. . Comeya band or village in lower Colorado River region.

Hil^{ch}-me-yow'b. . Diegueño 'family' or gens name, now corrupted to
Hil'-me-up.-- *clm*

Hitltekwanak . Diegueno name for San Felipe (also called by them Patltokonak.--Kroeber).

Ho-mi-ah. . Subtribe of Diegueño?

Hon-wee ("Hon-we-Vallecito", Honwee Vallecito, How-wee). . Diegueño village at Vallecito, mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

Hta-ä'm. . Comeya band near San Tomas Mission, NW Lower California.

Huiké. . Luiseño name for Diegueño village at San Bernardo [So of Escondido] Kroeber.

Hul^{ch}-mah'-wah . . A Diegueno gens.-- *can*.

Icayme. . Former village possibly Diegueño but probably Luiseño, near upper San Luis Rey River.

In-hah-hah or In-yah-hah (Inaja, Ineja, Inija, Injaha, Injaya, Inyaha, Inyaxa, Anahuac, Anaha). . A northern Diegueño band at ?
Can this be same as In-ke-pah?

In-ke-pah. . Diegueño tribe about Jacumba in eastern part of mts. between Campo and Colorado Desert and S across border into Lower California. May be same as Injaja, Inyaha.-- *can*

Inomassi. . Former Diegueño rancheria near San Miguel Mission, N
Lower California (Taylor 1860).

Itaywiy. . Comeya band or village in lower Colorado River region.

Í-yel-moo-kah-tem (Í-ül-moó-kah-tem, Í-el-moo-kah-tum, Í-el-moo'-kah,
singular). .Cahuilla name for Diegueño.-- *cam*.

Jacum or Yakum (Jacum, Ha-coom, Yakum, Yacum). . Diegueño tribe in E
part of mountains just W of Colorado Desert, on both
sides Calif.-Mex.boundary (Heintzelman). Probably Yuma name
for In'-ke-pah.-- *cam*
Not to be confused with ^{San} Jacome de la Marca.

Jamatai (Tamatia). . Rancheria near Santa Isabel. -Sanchez 1821.

Jamocha (San Jacome de la Marca or Jamocha"). . Rancheria in San
Dieguito Valley visited by Costanso in 1769.

Janat or San Miguel. . Rancheria mentioned in Mission Book of San
Diego (Janahas? Jamocha? Jamatai?

Kam-me-i (Kamiyai). . Subtribe of Diegueño on coast near San Diego
(old name El-kwal-kam-me-i). Indians originally on San
Diego Bay, at or near site of present city of San Diego.
(Tribe to which the name Diegueños was originally applied
by the Spaniards).--- *Cam*.

Kawakipai. . Diegueno's name for themselves (meaning southerners).--
Waterman.

Kichanguchum (Gichamkochem). . Luiseño name for Digueño (Kroeber).

Kiliwi. . Tribe or band near Santo Tomas Mission, NW Lower California,
referred to Comeya (Gabb 1867, 1877).

Ko-mi-ah (Comoyei, Co-mai-yah, Comeya, Comeyan, Comoye, Comoyei, Comoyah,
Comoyatz, Comoya, Co-mai-yah, Camilga, Comogei, Comoyee,
Quemexa, Quemeyab, Quemaya, Quemaya). . Diegueño
tribe on New River near Salton Sea (Whipple 1849).

Kulau. . Luiseño name for Diegueno village at San Elijo (Kroeber).

Kulaumai. . Luiseño name for Diegueño village on the coast S of
Agua Hedionda (Kroeber).

Kuñ-yeel or Ku-neel (Cuneil, Cunyeel, Cunyeil). . An ancient gens of the
Kam-me-i Diegueño.-- *Cam*.

Kwalwhut. . Rancheria in N Lower Calif. speaking 'Hataam' dialect
(Henshaw MS Vocab. 1884) .

Kwe-a-pi-pa (Cuyapipa, Cuyapipe, Cuyapipi, Guyapipa. . Village of
Southern Diegueño in Long Canyon, San Diego Co., Calif.-- *Cam*

Kwe-hahs. . An ancient gens of the Diegueño; now a family name.-- *Cam*

Kwil-tle-mahk. . Diegueño village at Capitan Grande (Mesa Grande
Diegueño name).-- *Cam*

La Buista (La Pasta). . Village in S California (Error for La Posta).

La-Chap-pah. . Modern name of El-yă-chap.

La Laguna. (Laguna, Lagunas, La Guna). . Southern Diegueño village in
S California near Campo .

La Posta (La Pasta, La Buista). . Spanish name for village of
El^{ch} kah-ti Diegueño at La Posta, San Diego County.-- *Cam*

La Punta. . Former Diegueño village near San Diego (Ortega 1775-Bancroft). Possibly misprint for La Puerta.

(Luisino?)
La Puerta. . Spanish name of Diegueño village Mat-mak mentioned in Treaty of Santa Ysabel. Jan. 7, 1852.

La Soledad. . Former village in Soledad Canyon near Junction of Las Penisquitos. (Font of Anza Expd.¹⁷⁷⁶. Mentioned but not named by Crespi & Costanso of Portola Expd. of 1769).

(Luisino?)
Las Flores. . Spanish name for Diegueño village (Arguello).

Llegeenes (Lligunos). . Error for Diegueños (Whipple).

Long Canyon. . See Cuyapepa and Kwe-e-pi-pa.

Lorenzo. . Spanish name for former Diegueño village NE of San Diego (Hayes 1850-Bancroft).

Los Conejos (Conejo, Conajo). . Spanish name of northern Diegueno village about 7 miles from Capitan Grande.

Los Coyotes. . Name used by Dr. Hoffman in 1864 for Diegueño Indians about San Diego.

LO-ah-pi (Su-ah-pi). . Diegueño village mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

Mactati (Magtate San Miguel). . Former Diegueño village tributary to San Diego (Ortega 1775 - Bancroft). In Lower Calif. 30 miles S of San Diego.

Malakash. . Luiseño name for Diegueño Tlkwananu at Santa Ysabel (Kroeber).
La Puente, mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

Manzanita (Manzenita). . Spanish name for a Diegueño village in mts. of E San Diego County, inhabited by the El^{ch}-kah-ti.--can.
of San Diego (Taylor 1850).

Maramoydos. . Former Diegueño village near San Diego (Ortega 1775-Bancroft).
Mila-to-nas (Mila-to-nas, Mico-to-nas, Micojo?). . Diegueño village at San Felipe mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

Matacawat. . Place, probably rancheria, between San Diego & Cuyamaca Valley, mentioned in Indian campaign of 1836 (Romero MS 1872).

Matajuai (Matahuay, Matajani, Matagua, Matajuiai, Matajnay, Mataguay, Mootaeyuhew, Mattawottis?). . Former Diegueño village on upper San Luis Rey River mentioned in Treaty of Santa Ysabel, Jan. 7, 1852. Called Amat Kokhat by the Diegueño and Toov by the Luiseño.

Matamo. . . Former Diegueno rancheria near San Diego (Ortega 1775-Bancroft)

Prob. same as Matmork. Name used also as same as San Juan Capistrano (Bancroft Hist. Calif. I, 656, 1884).

Matirom (Matironn). . . Diegueño village mentioned in Treaty of Santa Isabel, Jan. 7, 1852.
Sanchez 1821 (Bancroft).

Mat-mak (Matmork, Matamo?, Matmork la Puerta). . . Diegueño village at La Puerta, mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

Mattawottis. . . Diegueño rancheria near San Miguel Mission, 30 miles S of San Diego (Taylor 1860).

Mel-co-to-nac (Mileo-to-nac, Mielo-to-nac, Melejo?). . . Diegueño village at San Felipe mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.
See Mil^{ch}-kwil'-tle-mahk.

Melejo. . . Diegueño rancheria near San Diego (Ortega 1775-Bancroft)
Possibly same as Mil^{ch}-kwil'-tle-mahk.

Mesa Grande. . . Spanish name for Diegueño village at place of same name in mountains of San Diego County.---*can*

Mescuanal. . Rancheria near Mesa Grande or Santa Isabel in 1795
(Grijalva).

(Taylor 1900).

Meti (San Jorge). . Former rancheria near San Diego (Ortega 1775-
Bancroft)

Shigway (Shigway). . Former Kadiw-i rancheria on site of old

San Diego Mission (Taylor 1900).

Michagua. . Rancheria 6 leagues NE of San Diego (in Cañada Arrastradero)
Sanchez 1821 (Bancroft).

Oaura, La Voz de Oaura. . Rancheria 6 leagues NE of San Diego in 1709.

Milquatai. . Place, probably rancheria, mentioned in route of Indian
campaign 1836 (Romero 1872). On W edge Colorado Desert, on
Carrizo Creek about 50 miles S of junction with San
Felipe Creek.

Mil^{ch}-kwil'-tle-mahk (Mel-co-to-nac, Mileo-to-nac). . Diegueño village
at San Felipe (Mesa Grande Diegueño name).--*cm*.

Mish-kweesh. . An ancient gens of the Diegueño; now a family name.--*cm*.

Pagway (Pagway). . See Taki-wā.

Mocoquil (Mucucūiz). . Rancheria near Santa Isabel or Mesa Grande
(Grijalva 1796).

Pallatōkōrak. . Diegueño village at San Felipe (Diegueño
Pallatōkōrak). Kroeber.

Molcan. . Misprint for Volcan. A Diegueño village in mountains of
E San Diego County.

Paki-wā (Paki, Pagway, Pagway). . Diegueño name for Diegueño place S

Mucucūiz (Mocoquil). . Rancheria near Santa Isabel (Sanchez 1821).

rancheria by Martin in 1829 (Bancroft).

Nellmole. . Diegueño rancheria near San Miguel Mission N Lower Calif.
(Taylor 1860).

Nipaguay (Nypagudy). . Former Kam-me-i rancheria on site of old San
San Diego Mission (Taylor 1860).

Pankwa. . Luiseno name for Diegueño village Tawi San Juan, on upper
San Luis Rey River (Kroeber).

Osuna, La Poza de Osuna. . Rancheria 6 leagues NW of San Diego in 1769.

Patltokonak See San Jacome de la Marca.
village at San Felipe, also
called Ribltakonak (Kroeber).

Otai. . Former Kam-me-i rancheria near San Diego (Ortega 1775 - Bancroft).

Pachwa. . Luiseno name for Diegueño place at El Puerto (of San Diego).
Kroeber.

Otat. . . Diegueño rancheria near San Miguel Mission, N Lower Calif.
(Taylor 1860).

Pitv. . Luiseno name for Diegueño village at Batiquitos (Kroeber).

Paguay (Paguai). . See Pah-wā.

Pakhwa. . Luiseno name for Diegueño village at San Felipe (=Diegueno
Patltokonak). Kroeber.

Pachwa-way (Pachaway). . Diegueño village mentioned in Treaty of
Santa Ysabel, Jan. 7, 1852.

Pah-wā (Pawai, Paguay, Paguai). . Luiseno name for Diegueño place S
of Escondido [=Poway valley] (Kroeber). Mentioned as
rancheria by Martin in 1828 (Bancroft).

Panau. . Luiseno name for Diegueño place at Encinitas (Kroeber).

Pamo. . Rancheria about 4-1/2 miles W of Warner Valley.

Paskwa. . Luiseno name for Diegueño village Tawi San Jose, on upper San Luis Rey River (Kroeber).

Patltokonak. . Diegueño name for their village at San Felipe; also called Hitltekwanak (Kroeber).

Paulpa. . Luiseno name for Diegueño place at El Puerto (of San Diego).
Kroeber.

Piiv. . Luiseno name of Diegueño village at Batiquitos (Kroeber).

Pocol. . Former Kam-me-i rancheria near San Diego (Ortega 1775-Bancroft)

Pohiksavo. . Luiseno name for Diegueño San Buenaventura (Kroeber).

Prick-a-way (Prickaway). . Diegueño village mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

Puerta Chiquita. . Village in Warner Valley. Possibly Luiseno?

Puerta de San José. . Former Diegueño rancheria on upper San Luis Rey River. (Jackson & Kinney).

"Purissima, or Apuoquele". . Name on Mission Book of San Diego. Location and stock uncertain.

Pushuyi. . Luiseño name for Diegueño San Diego (Kroeber).

Quemaya (Quemaxa). . See Ko-mi'-ah.

Queptahua. . Former Diegueño village near headwaters San Diego River (Sanchez 11821 - Bancroft).

Rinconada de San Diego (Rancheria de los Ojitos de Rinconada de San Diego). . Portola^{Expt.} 1769 (Crespi).

Rosario. . Rancheria at Barrabas on boundary between Calif. & Lower Calif. in 1804 (Bancroft).

Sakishmai. . Luiseño name for Diegueno village at Guejito (Kroeber).

San Antonio or Las Choyas? . See Choyas.

San Barnardo

San Diego (San Diegos). . First Mission established in California (1769). Name sometimes used for Diegueño. Indians at Mission San Diego.

San Dieguito (San Diequito). . Spanish name of Sinyaupichkara, a Diegueño village, about midway between San Luis Rey and San Diego, mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

San Felipe (San Fellippe, San Fillippe). . Spanish name for Diegueño village in valley of same name, in pass just W of Colorado Desert, Eastern San Diego County (=Mel-ko-to-nak).

San Jorge (Meti). . Rancheria 7-1/2 miles S of Mission San Diego. Probably same as Las Chollas ((Choyas)).

'San Jocomé de la Marca' or Jamocha (San Jacome de la Marca or La Poza de Osuna). . Rancheria in San Dieguito Valley visited by Costanzo in 1769.

San Jose (San Jose de Valle, San Jose del Valle). . Spanish name for Diegueño village in Warner Valley (on Warner Ranch). Native name Tah'-wee; Luiseno name Paskwa.

San Luis. . Spanish name for former rancharia near San Diego (Ortega 1775 - Bancroft)

San Miguel de ^{la} Frontera (Magtate? Janat?) . . Dominican Mission established in 1782 in N Lower California, about 30 miles S of San Diego. Connected with it were the Diegueño rancherias Ekquall, Hassasei, Hawai, Inomassi, Mattawottis, Nellmole and Otat (Taylor 1860).

San Pasqual (San Pascual). . Spanish name for Diegueno village in San Diego County (Called Alapi by the Luiseño - Sparkman).

Santa Monica or El Cajon (Boca de la Santa Monica). . See Cajon.

Santa Ysabel (San Isabel, Santa Isabel). . Spanish name for northern Diegueño village in valley of same name, in mountains of San Diego County. Diegueño name El^{ch}-kwa-nan.--can

San Tomaseños (San Tomaseño). . Spanish name for 'Comeya' at Santo Tomas Mission, N Lower California.

Santo Tomás. . Dominican Mission established in 1790 in N Lower Calif. (lat. 31° 40') near Todos Santos Bay. Inhabitants spoke S dialect of Diegueño closely related to Htaam and Kiliwi (Taylor 1869; Handbook).

Sa-quan. . . Diegueno village mentioned in Treaty of Santa Ysabel,
Jan. 7, 1852. See Sycuan.

Sequon. . . See Sycuan.

Shukutpupau. . . Luiseño name for Diegueño village at La Tinaja (Kroeber).

Sinyaupichkara . . . Diegueño name for their place at San Dieguita. Called
Unov by the Luiseño (Kroeber).

Su-ah-pi (Suahpi). . . Error for Lu-ah-pi. Diegueno village mentioned in
Treaty of Santa Ysabel, in 1852.

Sycuan (Syquan, Sycuan, Saquan, ^{Sa-quan,} Sequan, Sequon). . . Northern Diegueño
village in Sweetwater Cañon, San Diego County.

Ta-cah-lay (Ta-cah-lay, Tacahlay, Ta-cah-tay, Tegilque?) . . . Diegueño
village mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

Tagui (Taqui, Tahwie). . . Former village, Diegueño or Luiseño, near
headwaters of San Luis Rey River (Grijalva 1795 -Bancroft).

Tah-wee (Tah-wie, Tagui, Taqui, Tawi). . Diegueño name for their village at San Jose, on headwaters San Luis Rey River. Mentioned in Treaty of Santa Ysabel, Jan. 7, 1852. Called Paskwa by the Luiseño (Kroeber).

Tamatia (Jamatai). . Rancheria near Santa Isabel (Sanchez 1821).

Tapanque. . Former Kam-me-i village, near San Diego (Ortega 1775 - Bancroft)

Tatayojai. . Rancheria near Santa Isabel Mission (Sanchez 1821).

Tegilque (Ta-cah-lay?). . Former Diegueño village in or near Santa Isabel Valley (Sanchez MS 1821 - Bancroft).

Tekumak (To-co-mac, Too^{ch}-ā-mahk, Tukumak) . . Diegueño dialect at Mesa Grande (Boas; Kroeber). Too^{ch}-ā-mahk is the name of Mesa Grande village in their own language.-- *cm*

Tlkwananu. . Diegueño name for Santa Ysabel (Kroeber).

Tonapa . . Former village in 'Escha Valley' near headwaters of San Dieguito Creek, San Diego Co., doubtfully referred to the Diegueño (Grijalva 1795 - Bancroft). The word Tonapa is the Shoshone name for greasewood (Sarcobatus) suggesting a possible Shoshonean origin.-- *cm*

Too^h-ä-mahk (Tekumak, To-co-mak, Fo-co-mae misprint). . Diegueno
Village at Mesa Grande (their own name).--*cm*

Too^{ch}-e-pah (Too^{ch}-le-bah). . S Diegueño name for northern Diegueño
(= Northerners). Applied by Southern Diegueño to those
of Mesa Grande and Volcan.--*cm*

Too-weal (Too-wed, Toowed). . Diegueño village mentioned in Treaty
of Santa Ysabel, Jan. 7, 1852.

Toov. . Luiseño name for Diegueño place at Matajuai (called Amat
Kohhat by the Diegueño). Kroeber.

Totakamalam. . Luiseno name for Diegueño place, La Punta (Kroeber).

Unov. . Luiseno name for Diegueno Sinyaupichkara = San Dieguito
(Kroeber).

Unuv. . Luiseño name for Diegueno village Las Chollas (Kroeber).

Valle de las Viejas. . Spanish name for former Diegueno village in
San Diego Co. (Hayes 1850)..

Volcan. . Spanish name of Diegueño village in mountains of E San Diego County. The more southerly Diegueno call those of Volcan and Mesa Grande Too^{ch}-e-pah or Too^{ch}-le-bah, meaning Northerners.-- *can*

Wah-koo-wahk. . . See Ä-whah-kah-wahk.

Wah-ti (Wahti). . Diegueño village mentioned in Treaty of Santa Ysabel, Jan. 7, 1852.

Wil-kwah-pi'p. . Original name of El^{ch}-kah-ti, subtribe of Diegueño, at We-ah-pi-pa.-- *can*

Xamachá. . Former Kam-me-i village near San Diego (Ortega 1775 - Bancroft)

Xana (Xanat). . Former Kam-me-i village near San Diego (Ortega 1775; Bancroft).

Yacum or Jacum. . Diegueno band in E part of mountains just W of Colorado Desert, on both sides Calif.-Mexican boundary (Major Heintzelman). See Ha-koom

Yangiwana. . Luiseño name for Diegueño Tokumat at Mesa Grande (Sparkman)

Karok tribes and villages

KAROK (ARRAR OR PEHTSIK) TRIBES AND VILLAGES

(MIDDLE KLAMATH, BLUFF CREEK TO SCIAD CREEK). *lc*

Adatars...Name used by Kelsey for Karok.

Ah^{ch}-rah'-hah-soo'-ruk...Village on NW side Klamath River at Mel-
igan's Bar, 3½ miles below Oot'-ke. - *cm*

Ah-mā-ke-ah'-rahm (Amaikeyara, A-mi-ke-ar-rum, Mik-iara)...Vill-
age on NW side Klamath River 3 miles below mouth of
Salmon. - *cm*.

Ahs-sah'-nahm-kar-ruk (Asha-nahm-ka, Shanankarak)...^{Village} On SE side
Klamath River opposite Ah-mā-ke-ah'-rahm. Called by
the Yurok Eh-qua-nek (Ikwanek, He-co-necks, Ke-ko-neck).

Aperger...Yurok name for Karok village Sah^{ch}-woo'-rum. - *cm*.

Apyu...Yurok name for N part of Karok village Kah'-te-men
(Kroeber).

Aranimokw...Yurok name of Karok village near Red Cap Creek
(Kroeber).

Arara (Arrar, Karuk-v-arara, Ara, Arra-arra... See Karok
(As-se-soof-oo-oo-nuk, Asisufuunuk, As-sif-soof-tish-a-ram)...
~~Karok village at Happy Camp, (at mouth Indian Creek.~~

Ä-thé-thoof...Kah-rah'-ko village at Happy Camp, - *cm*

Cahroc (Car-rook Ar-rah, =Karok Arra=Pehtsik)...Tribe on Klam-
ath River from Bluff Creek up 90 miles to Happy
Camp.--See Karok.

KAROK or PEHTSIK

Chah-me-kneé-notch (Cha-ma-ko-nec, Cham-ma-ko-nec, Cham-ma-ko-nee, Cha-ma-ko-nees, Chawakoni, Tsha-wa-co-nihs, Tschei-nik-kee). . Karok village on SE side Klamath River at Wilders (between Orleans Bar and Red Cap Bar) 1 mile below Cheé-neetch.--cm

Chainiki. . See Tschei-nik-kee.

Cheé-neetch (Ché-nutch, Chinitis, Chee-nitch, T'cheh-nits, Tchai-noh, T'shah-nee, Tsano, Tschih-nahs, Skeina, Chenas, Cheina, Chee-nah, Cheenah, Cheenas, Che-nah, Chei-nah) . . . Karok village on NW side Klamath River at Camp Creek.--cm [Note: There is some confusion here -- according to Gibbs map, 1852, there were 2 villages, T'shah-nee (called Tchai-noh or Skeina in Gibbs Journal) on NW side of Klamath at Camp Creek, and T'cheh-nits on SE side and further upstream about halfway between Camp Creek and Salmon River.] Tschei-nik-kee (Chainiki^{of Kroeber}) is given on Gibbs map as still another village farther downstream.

Co-co-man (Co-ko-nan, Cock-o-man, Cok-ka-mans). . See Kokoman.

Coratem. . See Kworatem.

Couth. . See Kouth.

Een-peet. . Village on SE side Klamath River at Sandy Bar, 3
miles below Ip-poon-war-rah.-- *can*

Eh-kwa-nek (Eh-qua-nek, Ikwaneke, He-co-neck, Ke-ko-neck). .

Yurok name for Karok village Kah-te-meen.

Eh-nek (Ehnik, Enek, In-nek). . Yurok name for Karok band at
junction Salmon and Klamath Rivers. Yurok name for
lower part of village of Ah-mā-ke-ah'-rahm (Kroeber).

EHNIKAN (= Karok). . Stock name (Henshaw and Mooney 1885).

E-nahm' (In-nom, Inam, E-nam)...Village on NW side Klamath River at mouth of Clear Creek. Still inhabited. - *cam*.

E'-wah'-pe (Oh-wau-kee)...^{Upper}Shasta name for tribe at Happy Camp on Klamath River. - *cam*.

Hakh-kutsor...Yurok name for Karok village Os'-se-puk (Kroeber)

He-co-nek (Ke-ko-nek, He-ko-neck, Eh-qua-nek, Ikwanek)...

Yurok name for Karok village Ahs-sah'-nahm-kar-ruk.

'Hoo-mah-ro (Homuarup, Home-war-roop)...Village on SE side Klamath River at Ferry Pt. 1 mile below Tin^{ch}hoom'-ne-pah. - *cam*.

'Hoom'-ne'-pah^{ch} (Hommipa)...Village on NW side Klamath River at mouth of Dillon Creek. - *cam*.

Ift (If-terram)...Village on Klamath River (Taylor).

Ik-ku'-re-rus'-so...Fishing camp on NW side Klamath River at mouth of Doolittle Creek about 1 mile below Kus-ām-we-rek. - *cam*.

In-nek (In-neck)...See Eh-nek.

In-nom (E-nahm)...Village on NW side Klamath River at mouth of Clear Creek. - *cam*.

In-noó'-tuk'-kutch...Village on NW side Klamath River 1½ mile below Reynolds Creek (Inotuks, E-no-tucks). - *cam*.

Ip-poon'-war'-rah...Village on SE side Klamath River at Dutch

Henry's, opposite I'-ye-e'-thrim. - *cam*.

Im-pod'-ruk...^{Kar-rah-Kó-hah village}on south side Klamath River at Richard's mine (hydraulic excavation) opposite Reems, about 1½ mile above Happy Camp. - *cam*.

Ish-e-rahm'-he-ruk...Village on NW side Klamath River at Flowers Flat, across from Een'-peet. - *can*.

Ish-she-pish'...Village on NW side Klamath River opposite mouth of Salmon River (Ishipishi, Ish-e-pish-e, Isshe-pishe-rah). - *can*.

Ish-we-dip'-te...Village on NW side Klamath River at Swillup Flat (Ishwidip^{E-swhedip.}). - *can*

I'-yeech-dim or I'-ye-e-thrim...Village on NW side Klamath River at I-yees Bar, 1 mile below Rock Creek. - *can*.

Iyis...See I'-yeech-dim.

Kah'-tsah-ve'-nahs...Soo-lah'-te-luk name for Karok tribe at Orleans Bar. - *can*.

Kah-rah-ko'-hah (Kah-rah'-ko)...Tribe on Klamath River from Sciad Creek down to Happy Camp and on Indian Creek. - *can*.

Called Kah-te'-roo by the Shasta.

(Katimin) Village
Kah-te'-meen...On SE side Klamath River at junction Salmon (E side Salmon mouth). ^{Called by the Yurok Se-wah, Si-wahs, Sehe-woh, Shegwoo.} - *can*.

Kah-te-pe'-duk...Villages on SE side Klamath River, 1 mile below Orleans (Kah-te-pee-rah, Katipiara). - *can*.

Kah-te'-roo (Katiru)...Shasta name for Kar-rah-ko'-hah, which see.

Karakuka...See Kar-rah-ko'-hah.

Karok (Kahroc, Kahrok, Cahroc, ^{Car-rook} Kahruk)...Name (meaning "up river") in common use for stock. - *can*.

Kepar...Yurok name for Ish'-e-pish-e.

Kokoman (Co-co-man, Kokaman, Coc-co-man, Coc-ko-man, Coc-ko-nan, Cock-o-mans, Cok-ka-mans).

Kouth (Couth)...Karok village on Klamath River (Taylor).

Can this be Thoof-kah-rum? - *can*.

KAROK OR PSEPHI

Kus-ām-we-rok...Fishing camp on SE side Klamath River 6 miles below Happy Camp (between Elk Creek and Clear Creek.) - cam.

Kwat-to^{ch}...Village on NW side Klamath River at Reynolds Creek 5 miles below Halverson's. - cam.

Kworatem...Proper spelling of Quoratem and Coratem, the Yurok name for the place at mouth of Salmon River.

Mik-iara...See Ah-mā-ke-ah'-rahm.

Muh-rook-throov...Village on NW side Klamath River at Bluff Creek. - cam.

Ohetoor (Ohetur)...Yurok name for Karok village opposite and below Orleans Bar (Kroeber)--probably Kah'-te-pe'-duk. - cam.

Olegel...Yurok name for Karok village at mouth of Camp Creek (Kroeber)--This village is Chee'-neech. - cam.

Oler...Yurok name for Karok village between Orleans Bar and Red Cap Creek (Kroeber).

Ook-rum'-ke-rik...Village on SE side Klamath River at Stenshaws. - cam.
Oon-hā'rik (Unharik)...Village on Klamath River (Gibbs).

Oo'-ri'-e...Village at Thomas Mine on SE side of Klamath River 1½ mile below Cottage Grove. - cam.

Oo'-roo-hus...Village on NW side of Klamath River at Cottage Grove. - cam.

Oot'-ke...Village on NW side of Klamath River at Sneedon Bar, 1½ miles below Tah-sah^{ch}-kahk. - cam.

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KAROK OR PETTUK

Op-pā-goi (Opegoi, Oppegach, Oppegoeh, Op-pe-o, Oppe-yoh, Up-pa-goine, Up-pah-goines)...Yurok name for Karok village of Woo'-pum at Red Cap Bar.

Oppeō (^{Op-peos,} Oppe-yoh)...Band near junction of Salmon and Klamath.

Os'-se-puk (Ashipak)...Village on NW side Klamath River at Ten Eyck, $\frac{1}{2}$ mile below In-noo'-tuk'-kutch.-~~cm~~ Called Hakh-kutsor by the Yurok (Kroeber).

Ot-sep-por...Yurok name for Bluff Creek.-~~cm~~.

Pah-nahm'-neek & Yu'-sah (^{Village} Pahnamenik, Pa-nom-nik)...~~On~~ NW side Klamath River at Orleans Bar.-~~cm~~ Called Koomen by the Yurok (Kroeber).

Peh'-tsik (^{Pettuck} Patesick, Patih-rik, Peh-tsic, Petit-sick, Peh-tuck)...Tribe and stock on Klamath River from a little above mouth of Trinity to above mouth of Salmon (Gibbs) = Kah'-rok = Quoratem.

Pus'-se-roov'-re (Pas-see-roo, Pasara)...Village on SE side of Klamath River 5 miles below Dillon.-~~cm~~.

Quoratean Family...Stock name (Powell, 1891).

Quoratem (Coratem, Kworatem)...Yurok name for tribe at mouth of Salmon River.

KAROK OR PAITSIK

Sah^{ch}-woo'-rum (Sa-vou-ra, Sa-vour-ras, Sa-vow-ra, Sa-von-ra,
Sa-ron-ra, Sa-wa-rahs, Sawuara, Sogorem, Shah-woo-rum)
Karok village on NW side Klamath River about 4 miles
below Orleans Bar & 2 miles below Wilder's. ^{cum} Called
by the Yurok Aperger (Kroeber).

(Kah-rah-kó-hah village)

Sah-mi... On north side Klamath at mouth of Sciad Creek. ^{cum}

Salmon River or Coratem

Sě-per'-rah (Sehe-perrh)...Village on NW side Klamath River at
place called Saint's Rest, opposite mouth of Bluff
Creek. ^{cum} Lowermost village of Karok or Middle Klamath
tribe (Gibbs) May be Yurok. See Ot-sep'-por.

(Kah-rah'-ko village)

Se'-te-pitch... On north side Klamath at mouth of Thompson Creek. ^{cum}

Shegoashkwu...Yurok name of Karok villages below Orleans Bar
(Handbook).

She-woh (Se-wah, Sche-woh, Shegwuu, Si-wah)...Yurok name for
Karok village Kah'-te-meen, near junction of Salmon &
Klamath Rivers.

Skeina...See Tchai-noh. Village near Orleans Bar.

Soo-pas-ip (Supasip)...Village on Klamath River inhabited in
1860 (Taylor).

Sum-maun (Sumaun)...Village inhabited in 1860 (Taylor).

Sun-num (Sunum)...Village inhabited in 1860 (Taylor).

KAROK OR PASTSIN

Tah-sah^{ch}-kahk...Village on NW side of Klamath River opposite

Hoo-mah-ro'. - cum.

Te...Village on SE bank of Klamath River 1 mile below Pus'-se-

roov'-re. - cum.

Thoof-kah'-rom...Village on NW side of Klamath River at Rock

Creek: cum (Tsouf-ka'-ra, Soof-curra, Tuch-a-soof-curra).

Tin^{ch}-hoom'-ne-pah...Village on NW side of Klamath River about 3½

miles below Clear Creek (at place called Frank's). - cum.

Tish-rawa (Tishrawa) on Klamath near Salmon (Gibbs).

Too-e (Tui)...Yurok name for Karok village on W side Klamath between Orleans Bar & Red Cap Creek (Kroeber).

Tsha-wa-co-nih...See Cham-ma-ko-nec.

Up-pah-goines (Up-pa-goines, Up-pa-goine)...Band near Red Cap Bar.

See Op-pa-goi-Yurok name for Woo'-pum.

Ut-cha-pah (Ut-chap-pah, Ut-scha-pahs, Ut-scha-pahs, Uchapa.

Probably Yurok name for band near mouth of Bluff Creek.

If location^s correct, must be village called Muh'-rook'

throov by the Karok. - cum.

KAROK

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Wetsitsiko...Yurok name of Karok village between Salmon River & Orleans Bar (Kroeber).

Witsogo...Yurok name for Klamath village, probably Tsofkara (Kroeber) Tsofkara=Thoof-kah-rum. - *cm*.

Woo'-pum (Wopum)...Village on NW side Klamath River at Red Cap, 3 miles below Sah^{ch}-woo'-rum. - *cm*.

Yu'^{ch}-tooe-re'-pah (Yutoo'-ye-roop, Yutoyara)...Village at Wingate Bar on NW side of Klamath River. - *cm*.

Yu'-sah...Village on NW side Klamath River at Orleans Bar. Also called Pah-nahm'-neek. - *cm*.

Keche or Luiseno tribes and villages

KECHE OR LUISEÑO

Acagchemen. . See Akatchma.

Agua Caliente No. I. . Village and tribe in Warner Valley = Koo'-pah.

Called Koo'-pah by themselves.--~~can~~ ; Kó-pah by the Cahuilla; Hekwach and Hah-koo-pin by the Diegueño; Gupa by Kroeber; and Xaguáto by Boas.

Ahapohingas. . Village between Los Angeles and Capistrano (Taylor).

May have been Tongva.

Ahuanga (Ahuanca, Aguanga, Ajuenga, Awa'). . Luiseño village about 30

miles from coast in lat. 33°25' (Hayes 1850) Treaty of

Temecula, Jan. 5, 1852. (See also River Valley, (Trifolia 1796).)

Ahuya. . Extinct village above Rincon on road to Potrero (Sparkman).

Ak-hatch-ma (Akhatohma, Aghashmai, Akhachmai, Akachumas, Acagchemen,

Gaitchim, Juaneños). . Tribe at San Juan Capistrano; their

name for themselves (Boscana; Loew 1876); also Luiseño

name for Indians at San Juan Capistrano (also wrongly

accredited to Santa Inez). See also Sajirit and Quanis-Savit.

Alocuachomi. . Rancheria near San Juan Capistrano in 1777 (Bancroft).

Alona. . Luiseño name for Trabuco, in territory of San Juan Capistrano tribe (Kroeber).

Amangens. . Rancheria near Mission San Juan Capistrano in 1777 (Bancroft).

Apeche. . See La Piche.

Ashachakwo. . Old village site on Palomar (Sparkman).

Asichiqmes. . Rancheria on San Luis Rey River below Pauma (Grijalva 1795).

Awa (Awá). . Luiseño name for their village at Aguanga (Sparkman).

Bruno's Village. . Village in San Diego Co. attributed to Luiseño.

Buena Vista. . Luiseño rancheria between Oceanside and San Marcos.

Capistrano. . See San Juan Capistrano = Juañeno = Ak-hatch-ma

Caqui (Potrero). . Rancheria not far from Pala (Sanchez 1821-Bancroft).

Cenyowpreskel. . Village in vicinity of San Luis Rey Mission. May be

Cartilla. . Diegueno? 3 leagues from Warner Valley? San Luis Rey River (Grijalva 1795).

Chakapa (Chacápe, Chacapamas). . Rancheria near San Juan Capistrano in 1777 (Bancroft). Luiseño name for their place called by the Spaniards Las Pulgas (Kroeber). Rancheria in Santa Margarita Valley (Grijalva 1795).

Chakuli. . Old village site on Palomar (Sparkman).

Chamtela. . Name (meaning "our speech") applied to Indians of San Luis Rey. (Taylor 1880).

Chumelle. . Rancheria at Las Flores (Grijalva 1795).

Cosmit. . Luiseño village in S California.

Cupa (Cupania, Coapan?). . Tribe at Agua Caliente, Warner Ranch (Kelsey)... See Goo-pa & Koó-pah.

Cupame. . Rancheria 3 leagues from Hakupin (in Warner Valley) on upper San Luis Rey River (Grijalva 1795).

Curila. . Rancheria 3 leagues from Hakupin (Warner Valley) on upper San Luis Rey River (Grijalva 1795).

Dapomai. . Luiseño name for their place at Santa Margarita (Kroeber).

Ehutewa. . Old village in vicinity San Luis Rey Mission (Taylor).
May be same as Hatawa.

Ene-kelkawa (Enekelkawa). . Extinct village near site of San Luis Rey Mission (Taylor 1860).

Ephi (Epkhie). . Diegueño (of San Felipe) name for San Ysidro, Warner Valley.

Gaitchim (Gaitchin) Capistrano, Juaneños). . Name used by Loew in 1876 for tribe at San Luis Rey; afterward used by Gatschet, Barrows, and Kroeber for tribe at San Juan Capistrano.

Gapich. . See La Pêche, Ypeeche, Yapicha

Ghecham. . Name sometimes used by Luiseño for themselves (Kroeber).

Gheech. (Ghesh). . Luiseño name for their place 3 miles below San Luis Rey (Kroeber).

Guapia (Guapiana). . Rancheria SE of San Gabriel. - Zalvidea 1806 (Bancroft). May have been Tongvan.

Gupa. . See Koó-pah.

Gupa-nga-git-om. . The people of Gupa call themselves Gupa-nga-git-om (Kroeber).

Hah-ko-piñ (Ha-koo-pin, Hakupin, Khakupin, Tacopin, Tacupin). .

Diegueño name for Koó-pah (Gupa) village and tribe at Agua Caliente, Warner Valley. (Attributed by Taylor to vicinity of San Luis Rey Mission).--*can*

Hah-kwatch (Hekwach, Khaguach, Xaguátc). . Diegueno name for tribe

at Hah-ko-piñ (= Agua Caliente^{No. 1}) Warner Ranch.--*can*

See Koó-pah.

Hamechuwa. . Old village in vicinity of San Luis Rey Mission (Taylor 1860)

Jauronwa. . Spanish name for Jauron at San Juan Capistrano Mission.

Hatawa (Ehutewa). . Old village in vicinity of San Luis Rey Mission (Taylor 1860).

Hepowwoo. . Extinct village in vicinity of San Luis Rey Mission (Taylor 1860).

Ysidro. . Koó-pah (from Ojibwa of Warner Valley) name for

Hó-luk-kal (Hó-la-kal). . Cahuilla name for Koó-pah village of San Ysidro in mountains on N side Warner Valley.--*Chm.*

Humai. . Luiseno name for Juaneño village near Mission Vieja, San

Humai. . Luiseno name for Juaneño village near Mission Vieja, San Juan Capistrano (Kroeber).

Huyulkum. . Luiseno name for their village at La Jolla (Kroeber).

Huyulkum (Cahuilla). . Spanish name for the village of

La Jolla (Cahuilla) name for the village of

Icayme. . Said to be native name of site of San Luis Rey Mission (Taylor).

Itaywi. . Spanish name for the village of

Itaywi. . Extinct village near San Luis Rey (Taylor 1860).

Itukemuk. . Extinct village near San Luis Rey Mission (Taylor 1860).

Itukemuk. . Spanish name for the village of

(Kroeber).

Jaguara or San Jacinto. See Saboba.

Juaneños. . Spanish name for Indians at San Juan Capistrano Mission.

See Acagchemen, Akhatchma, Aghashmai, Gaitchim.

✓ Kah'-e-wen-net-tem. . Cahuilla name for Luiseño (Chief Lugo. -can).

Kawikochem. . Koó-pah (Agua Caliente of Warner Valley) name for Luiseño (spelled Cawiqotcem by Boas).

Ké-che (Kechi, Keish, Kechis, Ketchis, Khecham, Ghash, Gheech, Ghecham, Gaitchim, Luiseño, San Luiseños, San Luisenians). . Indians of San Luis Rey (Bartlett 1854; Turner 1856; Gatschet 1879).

Khaguach (Quguas). . Diegueño (of San Felipe) name for Koó-pah or Agua Caliente tribe of Warner Valley (Kroeber).

Khakupin (Hakoopin). . Diegueño (of San Felipe) name for Koó-pah = Agua Caliente place or village in Warner Valley (Kroeber).

Khanat. . Diegueño (of San Felipe) name for Luiseño at Puerta Ygnoria (Kroeber).

Khecham (Ghecham). . Name sometimes used by Luiseño for themselves (Kroeber).

Khechmai. . Luiseño name for San Onofre (Juaneno) Kroeber.

Kheish. . See Gheech.

Khesh. . Luiseño name for San Clemente Id. and for their village 3 miles below Mission San Luis Rey (Kroeber).

Kheweyu. . Luiseño name for their place at Puerta Ygnoria [Ignoria, Noria] (Kroeber).

Ki-e-win-tun. . Cahuilla name for Luiseño. - utm

Kilyewai. . Diegueno (of San Felipe) name for Luiseño place or village Aguanga (Kroeber).

Kimki harasa. . Luiseño name for San Clemente Id. (Sparkman).

Kinki. . Tongva name for San Clemente Id. (Kroeber).

kinki-par (Kinkipan). . Tongva name for village on San Clemente Id.
(Hugo Ried). Probably Luiseño.

Kokhwaiu. . Diegueño name for Luiseno (Kroeber).

Kome. . Luiseño name for San Marcos (Kroeber).

Koó-pah (Ko-pa, Ko-pah, Gupa, Goepa, Cupa, Cupania). . Warner Ranch
Agua Caliente village. Called Kópah by the Cahuilla
(*cam*; Barrows), and Ha-koo-pin (Hakupin, Khakupin) by
the Diegueño (Taylor; Kroeber). Also name of tribe
occupying this rancharia and also Nyel-lel-vah (Puerta
Cruz) and Tā-ven-níl (Oak Grove Valley).--*cam*.

Ko-ró-vah (Co-ro-vang-ang). . Former Saboba rancharia on Indian
Creek 3 or 4 miles NE of Saboba village.--*cam*.

Ko-whoi. . Kañ-me-i name for Luiseño tribe.--*cam*.

Kuka. . Old Potrero village (Sparkman).

Kwaiyutlp. . Diegueno (of San Felipe) name for Luiseño village
Mekhelom pompauvo at Escondido.

Kwalam. . Luiseño name for their place at Bonsall; also called
Opila (Kroeber).

Laboba. . Error for Saboba.

La Jolla (La Joya). . Luiseño village W of Palomar Mt. (Called
Huyulkum by themselves).

Lamancus. . Language of San Luis Rey (Kroeber, after Peyri, 1811).

La Peche (La Piche, Gapich, Yah-peet-cha, Ya Peche, Ypeechas,
Ypeeches, Apeche). . Luiseño village on Potrero Reservation
at W base Palomar Mt. S California. See Yah-peet-cha.

La Puerta (La Puerta de La Cruz, Puerta Cruz). . Luiseño or Koó-pah
village near Warner Valley.

Las Flores. . Spanish name for former Luiseño village (Arguello 1856).
Called Ushmi by the Luiseño (Sparkman). May be Diegueno?

LUISEÑO-CAHUILLA group. . One of Kroeber's 8 divisions of Shoshonean family.

Luisseños (Luisenians, San Luisenians, San Luisseños, San Luis Rey [tribe], San Louis Indians, Keché, Kechi, Kechis, Khecham, Ghecham). . Large tribe named for San Luis Rey Mission at the southern boundary of their territory.

Luque. . Rancheria on Upper San Luis Rey River near Pauma or Pala (Grijalva 1795).

Malamai. . Luiseno name for their place at Agua Tibia (Sparkman).

Malava. . Old village site on Palomar (Sparkman).

Matale de Maño. . See Saboba.

Mehha. . Luisseño name for their village at Santa Rosa (Kroeber).

Mekhelom pompauvo. . Luisseño name for their place at Escondido (Kroeber).

Milkwanen. . Extinct village in vicinity of San Luis Rey Mission (Taylor 1860)

Mokaskel. . Extinct village near San Luis Rey Mission (Taylor 1860).

Mokwonmai. . Old village site on Palomar (Sparkman).

Mootaeyuhew. . Extinct village in vicinity of San Luis Rey Mission
(Taylor 1860).

Netela. . Name ^{erroneously} applied by Hale in 1846 to Indians of San Juan
Capistrano (means 'my speech').

Netela-Kij. . Term invented by Latham for Indians of San Gabriel
and San Juan Capistrano (based on numerals published
by De Hofras).

Ngorivo. . Luiseño name for their village Puerta de la Cruz
(Kroeber). See Nyel-lel-vah.

Niguiti (or Putuidem). . Old village near Mission San Juan Capistrano
(Boscana).

Nyel-lel-vah (Nel-lel-vah). . Cahuilla name for Koó-pah village of
Puerta Cruz, on N edge of Warner Valley.--*com*. Called
Ngorivo by the Luiseño (Kroeber).

Ochó-ā (Okhóā, Okhoē, Oxôē). . Diegueño name for Luiseño (Boas and Kroeber).

Opila. . Luiseño name for their place at Bonsall; also called Kwalam (Kroeber).

Pachanga (Pechangas, Pachango, Pichanga, Pichaang). . Luiseño band at Temecula.

Pahamuk. . Old village site on Palomar (Sparkman).

Paiakhche. . Luiseño name for Lake Elsinore (Kroeber). Village of same name?

Pakhavkha. . Luiseño name for Temescal Creek "part Gabrielino" (Kroeber). May not apply to a village.

Pala (Pale, San Antonio, Pollala? Pala Valley). . Luiseño village at W base Palomar Mt., San Diego County.

Palabasichash. . Luiseño name for Juaneno Resimbon (Kroeber).

Palamai. . Luiseño name for their place at Agua Hedionda (Kroeber).

Palasakeuna. . Luiseno name for Agua Caliente de San Juan Capistrano
(Kroeber).

Palin. . Former village in San Luis Rey Valley (Grijalva 1795 -Bancroft).
Pichon: Palmar. . See Paname

Paname (Panamelli). . Former village in lower San Luis Rey Valley
(Grijalva 1795 -Bancroft)
Piviva. . Luiseno name for Mission Vieja, in the
Capistrano tribe (Kroeber).

Panakhil. . "The Agua Caliente Indians [of Warner Valley] call their
language Panakhil". (Kroeber).

Panache. . Spanish name for Indians of San Juan Capistrano.

Panak're. . Luiseno name for their place at San Marcos; also called
Kome (Kroeber).

village and former Indian Reservation (comprising La Jolla,
La Piche, & Potrero villages) at S base Palomar Mt. nat.

Pankhe. . Luiseno name for Juaneno San Mateo (Kroeber).

Pauma (Pauma, Paume, Paumo, Pamua). . Luiseno village at W base
Palomar Mt., San Diego County (Called Paumo by themselves -
Kroeber).

Pancho Chiquito. . Village in Warner Valley. See also Luiseno.

Pavla. . Acorn camp on Palomar, of Indians from Kuka or Potrero
(Sparkman)

Payanguchum (Westerners). . Name used by Luiseno of mountains for
those nearer the coast (Kroeber).

and Kiol-lal-rah by the Camillese.

Pekat . . . Diegueño (of San Felipe) name for Luiseño (village) at
Puerta de la Cruz (Kroeber).

Pichaang (Pichanga). . See Pachanga

Piwiva. . Luiseño name for Mission Vieja, in territory of San Juan
Capistrano tribe (Kroeber).

Playanos. . Spanish name for Indians of San Juan Capistrano.

Potrero (Caqui, El Potrero, Portrero).. Spanish name for Luiseño
village and former Indian Reservation (comprising La Jolla,
La Piche, & Potrero villages) at W base Palomar Mt. not
far from Pala.-cum

Puchorivo. . Luiseño name for their San Luis Rey canyon (Kroeber)

[not sure if village]

Puerta Chiquita. . Village in Warner Valley. May be Diegueño.

Puerta Cruz (Port la Cruz, Porte Cruse, Puerta de la Cruz). . Village
in Warner Valley called Ngorivo by the Luiseño (Kroeber)
and Nyel-lel-vah by the Cahuilla.--cum

Sajirit. . Original name of site of San Juan Capistrano (Bancroft).

Puerta Ygnoria (Puerta Ignoria, Puerta Ygnovia, Puerta Ignovia). .

Luisseño-Cahuilla village on Warner Ranch.

San Jacinto. . See Pala.

Putuidem (Niguiti). . Old village near San Juan Capistrano (Boscana).

San Jacinto. . Spanish name for Saboba.

Qawiqōtsem. . See Kwah-we-kwotshem - Luisseño.

San Juan Capistrano (Capistrano, Juanillo, San Juaneno). .

Spanish name for Indians at San Juan Capistrano Mission.

Quanis Savit (Quanis-Savit, Quanisavit). . Site of San Juan Capistrano

(Taylor 1860). See Akatchma; and Sajirit.

San Juanillo (Juanillo, Capistrano, San Juan Capistrano). . Spanish

Quesinille. . Former village near Las Flores, San Diego Co. (Grijalva 1795-Bancroft).

San Juanillo Akatchma.

Quguas. . See Khaguach.

San Luis Rey (San Louis Rey, San Lucinda, San Lucenia, San Luis).

San Luiseno, San Luiseno, San Luiseneno, San Luisenillo).

Rincon. . Luisseño village at W base of Palomar Mt.--*can*. See Woshha and Waskha.

So-bó-ba (Saboba, Savovo, Savova, Savovoyam, Sovovoyam, Sow-wah-wah,

Jaquara, San Jacinto, Laboba, Matale de Maño). . Rancheria

and tribe of same name near San Jacinto. Called Tú-yah-wah

by the adjacent Cahuilla.-*can*

Sajirit. . Original name of site of San Juan Capistrano (Bancroft).

See Quanis-Savit & Akatchma.

San Antonio. . See Pala.

San Jacinto. . Spanish name for ^oSabóba.

San Juan Capistrano (Capistrano, Juaneños, San Juaneno)

Spanish name for Indians at San Juan Capistrano Mission.

See Gi-chim & Akatchma.

San Juaneños (Juaneños, Capistrano, San Juan Capistrano). . Spanish

name for Indians at San Juan Capistrano Mission. See

Gi-chim & Akatchma.

San Luis Rey (San Louis, Rey, San Lucania, San Lucenia, San Luis,

San Luisena, San Luiseno, San Luisaneans, San Luisenians) ..

Name used for Indians at Mission of Same name = Luiseño =

Keche.

Santa Margarita. . A Luiseño village (Bancroft).

San Ysidro (San Isidro, San Ysedro). . One of the two villages of Koó-pah or Agua Caliente tribe (Kroeber). Same as Tamsula (Wilakal. Called by the Cahuilla Ho-la-kal (Barrows); and by the Diegueño of San Felipe Ephī or Epkhīe (Kroeber). name. (Treaty of Tamsula Jan. 9, 1833).

Shoau. . Summer Camp of Pala Indians on Palomar

Tamasal (Tamasal). . Luiseño village in California.

Shautushma. . Summer camp of Yapicha Indians on Palomar (Sparkman).

Techi. . Luiseño name for their place at Santa Gertrudis, near

Soumai. . Luiseño name for their place at Valley Center, San Diego County (Kroeber).

Tomas Jugua. . Rancheria near San Juan Capistrano in 1772 (Bancroft).

Sovovoyam. . Luiseño name for people of Saboba.

Takamal. . Old village site on Palomar (Sparkman).

Tacayme. . Site of San Luis Rey Mission. (Bancroft).

Tachai. . Luiseño name for Monserate (Kroeber).

Tacopin (Tacupin). . See Hah'-ko-pin.

Tajoma (Tajoma). . Extinct village in upper San Luis Valley, 7 miles from Hah'-ko-pin, Warner Valley (Driggs, 1773-1774).

Taghanashpa. . Luiseño name for their old village now occupied by Pauma graveyard (Kroeber).

Tā-ven-nil. . Former Koó-pah rancheria in Oak Grove Valley 10 miles NW of Warner Valley; northern limit of Koó-pah (Chief Lugo-cum)

Temeko (Temeku). . Luiseño name for Temecula (Sparkman).

Temekula (Temécula, Temecula, Temecule, Temeca, Temeku, Pachanga, Pechanga, Pichanga). . Luiseño village at place of same name. (Treaty of Temecula, Jan. 5, 1852).

Temescal (Temascal). . Luiseño village in S California.

Toatwi. . Luiseño name for their place at Santa Gertrudis, near Temecula (Kroeber).

Toban Juguas. . Rancheria near San Juan Capistrano in 1777 (Bancroft)

Tokamai. . Old village site on Palomar (Sparkman).

Tomkav. . Luiseño name for Monserrate (Kroeber).

Topame (Topamai). . Extinct village in upper San Luis Valley, 9 miles from Hakopin, Warner Valley (Grijalva 1795-Bancroft).
On Santa Margarita Ranch (Sparkman).

Tovin. . Luiseño village mentioned in Treaty of Temecula, Jan. 5, 1852.
May be Tā-ven-níl.

Ushmai. . Luiseño name for their place at Las Flores (Sparkman).

Wahoma (Wakhaumai, Guajome). . Luiseño name for their place at
Guajome (Kroeber).

Warner Ranch . . Agua Caliente No. 1. See Koó-pah.

Woshha (Waskha). . Luiseño name for their village at Rincon, at W
base Palomar Mt. (Sparkman).

Wavam. . Summer camp of Pauma Indians on Palomar (Sparkman).

Wiasamai. . Luiseño name for their place (old village?) below
Guajome (Kroeber)

Wiawio. . Luiseño name for their place at Oceanside (Kroeber).

Wilakal. . "Agua Caliente tribe". Village of San Ysidro (=Wolak
in Luiseño) Luiseño-Cahuilla group at Agua Caliente
No. 1, (Warner Valley). (Kroeber).

Wiyá. . Old village site on Palomar (Sparkman).

Wolak. . Luiseño name for Wilakal, one of the two Warner Ranch villages of Gupa [=Koó-pah] or Agua Caliente tribe (Kroeber)

Xaguátc. . See Hekwach.

Yah-peet-cha (Yapicha, Ypeeohas, Ypeesches, Ya Peché, La Peché, La Piche, Gapich). . Luiseño village near La Jolle and Rincon at W base Palomar Mt. (Estudillo).

Yú-yah-waht and Yu-yah-wep-pah. . . Cahuilla name for Saboba tribe. Given me as Yu-yah-waht by the Cahuilla Valley Cahuilla, and as Yu-yah-wep-pah by the Kah-we-sik-tem. --- *can*

Klamath and Modok tribes, bands and villages

KLAMATH AND MODOK TRIBES, BANDS, AND VILLAGES.

Ah-gah'-wesh (Aka-ush, Okkowish)...Madok settlement on Lower Klamath Lake and on Hot Creek, Calif. Name that of Lower Klamath Lake. (Gaṭchet; Farrand).

Ah-gah'-wesh-kne (Agaweshkni, Agaweshni, Aka'-uskni, Hot Creek Indians)...The people of Agawesh (Gaṭchet).

Ah-lah'-me...Achomawe and Modesse name for Klamath tribe.-CHM.

Ah-tso-hen'-ne-ye...Hat Creek tribe (Ah-tsoo-kā'-e) name for Modok.-CHM.

Aigspaluma (Aigspalo, Aikspalu)...See I'ks-spah-loo.

Alammimakt ish...Said to be Achomawe name for Klamaths (Gatschet)

Auksiwash...Yreka Shasta name for Klamaths (Gatschet).

Blī'k-ne --- Klamath (Yah-nah'k-ne) name for Modoc. - CHM.

Blykinnes...Sprague River division of Klamath tribe (Powers, 1873).

Chakawech (Tchaka'wetch)...Modok camping place near Yanex, Klamath Reservation (Gatschet).

Clamet -- See Klamath

Combatwash...See Kombatwash.

KLAMATH AND MODOK

E'-ook'-shik-ne (E'ocsinne, E'-ushkni, E'-uks-kni, E'-ukshikni, Eukshikni, E'-ukshik-ni m'aklaks, Ouxcane, Oukskenah, Okshee, Ä'-ushkni, Ä'-uksni, Auksni)...Klamath Lake division of Klamath tribe. Their name for themselves. (Gatschet; Merriam).

I'ks-spah-loo-ma (Aikspalu, Aigspalo, Aigspaluma, I-uke-spi-ule)... Shahaptian name for Indians about Klamath Lakes (Gatschet)

Ilamatt...Misprint for Tlamatl. See Klamath.

Ip'-hah-ni'-e...Upper (Klamath Canyon) Shasta name for Modok. - *Chum*

Kah'-lelk (Ka'-lelk, Kalelk)...Former Modok settlement on N shore Tule Lake (Gatschet).

Kah'-wah (Ka'wa, Kawa, Kaua)...Modok Camp at Yanex on Sprague River (Gatschet).

Ka-oo-chish-ken'-ne (Keuchishkeni, Ke-utchishXēni)...Former Modok camping place on Hot Creek near Lower Klamath Lake (Gatschet).

Kāshlak'-choo-ish (Kē'sh-laktchuish, Keshlakchuis)...Former Modok settlement on E side Tule Lake, Modoc Co., Calif. (Gatschet).

Klamath (Athlameth, Klamac, Klamak, Klamat, Klamet, Klamets,
Klamaths, ^{Klameth} Klamacs, Klamaks, Klamatk, Klamath, Klawmuts,
Clamets, Clamet, Clamaths, Clamouths, Clamuth, Clamuts,
Climath, Ilamatt, Tlamac, Tlamath, Tlamatl, Tlamati,
^{Tlameths} Tlameth, Thlamalh, Klamath Lake Indians)...Tribe in
Klamath Lake region in south^{ern} Oregon and NE California.
See also Maklaks, Okshee, E'-ook'-shik-ne. - *can*.

Kom'-bat-wash (Combatwash, Cum-ba-twas, ^{Kombatuash} Kumbatwash, Kumbatuash,
Gumbatkni, Kumbatkni, Kumbatuashkni, Rock Indians)...
Mixed race of Klamath-Modoc (Powers 1873); Mixed
race in Lava Beds SW of Tule Lake (Gatschet).

Ko-wash'-te (Ko-was-ta, Kohashti, Kuhuashti, Skohuashki)...Kla-
math settlement at NE end Upper Klamath Lake (Gatschet).

Kuyamskaiks (Kuya'-m-Skä-iks)...Klamath settlement of Yaaga on
Williamson River (Gatschet).

La Lakes Klamath (La-la-cas)...Band named for a former chief.

Lā'-oosh (Leush, Le'-ush)...Former Modok settlement on N side Tule
Lake (Gatschet).

Loo-too-ah'-me (Lutuam, Lutuami, Lo-too-ah'-me, Lutumani, Lutuanis, ^{Lutuanies}
Lutnami, Lutnawe, Luturim (misprint), Sutuami (misprint))
...=Klamath-Modok. The Pit Rivers call the Modok Lutuam
(Gatschet). The Fall River Achomawe call the Modok Loo-
too-am'-me: *can*. The Modesse call the Modok Lo-too-ah'-me, - *can*.

LUTUAMIAN FAMILY...Stock name (Lutuami Hale, 1846; Lutuamian Powell, 1891; LUTUAMAN Henshaw and Mooney, 1885).

Makaitserk...Western Shasta name for Klamaths (Gatschet).

Mak'-laks (Maklaks, Muckaluk, Muckaluks, Muck-a+lucs, Muk'-a-luk, Muckaluc, Muckaluks)...Klamath word for Indian people.
See Klamath.

Modanks...Misprint for Modauks = Modok (Col. G. Wright, 1853).

Modok (Modoc, Moadoc, Modock, Mo-docks, Mo'atokni, M'odokni, Mo'atakish, M'odokish, Modauks, Modanks, Madoc, Moahtock-na, Mo'atokgish, Moatwa? Mowatak, Mû'atakni, Modooks, MODOES)...Lutuoamian tribe in NE Calif. and S Oregon, mainly on Lost River and about Lower Klamath Lake. - *com.*

Mo-lal'-lä (Molala, Molale, Molele, Molalas, Molallas, Molalie)...
Renegades from Cayuse tribe living with Klamaths (Gatschet).

Muk'-a-luk...See Mak'-laks.

Nah-kōsh-ken-ne (NakōshXēni, Nakoshkeni)...Former Modok settlement at junction of Lost River with Tule Lake (Gatschet).

KLAMATH AND MODOK

3.

Ne'-laks-kne (Nílakskni máklaks, Nilakshi)...Former Klamath settlement near Nilaks Mt. E side Upper Klamath Lake (Gatschet)

Noo-shalt-ka-gak-ne (NushaltXagakni, Nushaltkagakni)...Division of Modok on headwaters of Lost River near Bonanza (Gatschet).

Okkowish (Steele)...See Agahwesh.

Okshee...Klamath name for themselves (Steele). See E'-ook'-shik-ne.

Ouxcane (Oukskenah)...See E'-ook'-shik-ne.

Pash'-ka (Páshka, PáshKa, PásXa, PásXanuash, PashXanuash)...Former Modok settlement on NW shore Tule Lake (Gatschet).

P'ha-ni (PXánai)...Yreka Shasta name for Modok (Gatschet).

Pli'k-ne (Plaíkni, P'laíkni)...Collective name for Klamaths, Modoks, and Snakes on Sprague River (Gatschet).

Sah'-ye (Sáyi)...Snake name for Klamaths (Gatschet).

Shah-pash-ken-ne (Shapshkeni, ShapashXéni)...Former Modok settlement on SE side Lower Klamath Lake, Calif. (Gatschet).

Si-do-ka (^{Saidyuka}Saidoka)...Shoshonean name for Modok (Gatschet).

Skoh-uashki...See Ko-wash-te.

Spoo-too-ish-ken'-ne (Sputuishkeni)...Modok settlement on Lower Klamath Lake, Calif. (Gatschet).

Stu-ik-ish-ken-ne (Stuikishkeni, StuikishXēni)...Modok settlement on N side Lower Klamath Lake (Gatschet).

Tapaadji...Ilmawi (Achomawe) name for Klamath (Curtin MS).

Tchakawetch...See Chakawech.

^{Tlamaces}
Tlmac (Thlamath, Tlameth, Tlamath, Tlamatl, Tlamati, Thlamalh)...
See Klamath.

Wah-chamsh-wash (Wachamshwash, Watchamshwash)...Former Modok village on Lost River near Tule Lake (Gatschet).

Wah'-ish-ah (Wa'-isha, Waisha)...Former Modok Camp on Lost River 3 or 4 miles from Tule Lake (Gatschet).

Wel-wash-ken'-ne (Welwashkeni, WelwashXēni)...Former Modok settlement on SE side Tule Lake, at Miller's ranch, Calif. (Gatschet).

Woo-kah-ke'-ne (Wukakeni, WukaXēni)...Former Modok settlement on E side Tule Lake, Calif. (Gatschet).

Yainakskni (Yainakshi)...The inhabitants of Yaneks or Yanex
(Gatschet).

Yah-nah'k-ne --- Klamath name for themselves. Ctm.

Yaneks...Former settlement of Klamath and Modok at place of same
name (Yanex) on Sprague River. The people are called
Yainakshi (Gatschet).

Yu-la-lo'-na (Yu-la-lo'-na, Yulalona)...Former Klamath-Modok
settlement on river at site of present Klamath Falls
(Gatschet).

Le kahtewut bands and rancheras

C. Hart Merriam
Papers
BANC MSS
80/18 c

LE-KAH-TE-WUT BANDS AND RANCHERIAS.

Ā-wah-pi-e (Ewapai Barrett)... Old village near town of
Valley Ford (Barrett)

Choo-koo-yem, Chokuyem, Chocuyem, Chocuyem, Chocuyem, ^{Tcho-ko-yem,} Tchokoyem,
^{Tcho-ko-yem, Chocuy} Tchokoyem, Chukuyem)... Hoo-koo-e-ko or Le-kah-te-wut
^{site of Petaluma called Chocuy,}
band from Petaluma region, at one time said to have
lived at or near Sonoma

Donante... 8 Pomo name for Pah-ye-ne-oha (Barrett)

Joyayomi (Coyayomi, Hayomi?)... See O-yā-yo-me
Ko-tah-te... Old village just N of present Cotati (Barrett)

^{Lek-kah-te-woot-ko,}
^{Likatuit, Li-kat'-u-it, Lacatuit, Lacatuit}
(Lekatuit, Lekkahtewut, Le-kah-te-wut, Licatuit, Lecatuit)... Old

village about a mile N of Petaluma. Name also

"applied to tribe reaching from this village to Freestone. cum

Libantiloyme (Libantiliyami, Libantiloyme, Libantilogomi, Libantiloquemi,
Livantonome, Libantone, Huilantuliya, Livangelva, Lihvenhilame?)...
Rancheria 10 mi. NW of Petaluma. Probably Lekatuit, but possibly Pomo.

Loo-men-tah-kah-lah (Lūmentakala Barrett)... Old village in hills
on divide between waters of Sonoma and Santa Rosa
Creeks. Not certainly known whether Mewan
Lekahtewut or Poman Kanamara (Barrett)

Ōn-wal-le-sah... Miyakma name for the Lekahtewut. - cum

00-le-yo-me ('Uliyomi)... Old village probably 11 miles NW of
Petaluma and 4 W of Cotati. Called Achamotshoohahwe
by 'So. Pomo' (Barrett)

O-yā-yo-me ^{Coyayomi, Joyayomi, Bancroft from Mission records of 1823, 1855;} (Oyeyomi Barrett)... Old village where Freestone now is ^(Barrett) ^

Pah-kah-hoo-wā (Pakahūwē Barrett)... Old village site at Old
Freestone, Marin County (Barrett)

Pah-ye-ne-cha (Payīnetca Barrett)... Old village about 10 miles
NW of Petaluma and 3 1/2 a little S of W of Cotati.
Called Do-nan-to by 'So. Pomo' (Barrett)

^{(Petaluma,}
Pet-a-loo-mah... Old village on low hill 3 1/2 miles a little
N of E of present town of Petaluma. ^(Barrett) People called
Pet-a-loo-mah-che by the Kanamara Pomo on the N. - com

Po-tow-ah-yo-ah (Pe-tow-wah-yo-me, Potawaiyōak)... Old village at
Freestone, Sonoma Co. - com

Soo-soo-le (Sūsūli Barrett)... Old village about 4 miles NW of
Petaluma (Barrett)

Tem-blek... Old village 1 1/2 miles W of Sonoma (Barrett)

Timbalakees of Taylor 1860 (Simhalakees of Bancroft 1874, ^{in copying,} error)

Timbalakee... Inhabitants of Temblek (Simbalakee typog. error) *Taylor*

Too-chi-ye'-lin (Tūtoaiyelin Barrett)... Old village 1 mile NW
of Petaluma (Barrett). May have been Hoo'-koo-e'-ko
instead of Lekahtewut. - *ctm*

Too-le' (Tūlī Barrett)... Old village in hills about 3 miles W of
Sonoma (Barrett)

Tool-me (Tūlme Barrett)... Old village about 3 miles NW of Petaluma
(Barrett)

Woo-ge-le'-wah... Old village near Agua Caliente in Sonoma Valley
(Barrett). This was not Mewan territory and the
village may have been Kanamara. - *ctm*

Mewko tribes and villages

MEWKO TRIBES AND VILLAGES

Acalanes....See Saklan

Ā-cham-mutch....Mokalumne name for tribe to southward.

Apalamnes (Apalam, Apalamu, Apelamenes, Apaglamenes, Apatamnes, Tationes, Choo-yoo)....Rancheria on E side of San Joaquin River about 7-1/2 miles below mouth of Merced River. May be Yokut.

Aupimia....Rancheria SE of Pescadero on lower San Joaquin, in country of the Cholbones (Viader 1810 --Bancroft).

Bozenats....Rancheria on lower San Joaquin apparently above mouth of Tuolumne (Viader 1810)

Chah-woh...Mokozumne village on NW side Cosumnes River 1/4 mile below Toó-koo-e (Merriam 1907)

Cha-pa-er-se (Cha-pa-ir-cy, Chapeysimney, Chap-pah-seins)....Siakumna name for their rancheria at Knight's Ferry.

Chil-um-ne (Chil-lum-ne, Chulamni, Choo-loo-loom-ne)....Extinct tribe on E side of San Joaquin River reaching from the Mokalumne tribe S to Calaveras River and from the tule E to a little E of Linden. (Stockton is in the SW corner of their territory at the point where the Chillumne, Siakumne & Yatchachumne meet (Merriam 1907). The evidence as to the affinities of the Chillumne is conflicting. It may have been a Yokut tribe.

MEWKO

Cholovone (Tcholovones, Tchalabones, Tscholban, Tcholoones, Cholobone, Cholbones, Cholgone, Khalalon)...Extinct tribe on lower San Joaquin concerning which much confusion exists. Stock uncertain, attributed to ^{both} Yokut & Mewko.

Choo-yoom-kä-dut...Mokozumne village on NW side Cosumnes River 1 mile below Mi-ä-man (Merriam 1907).

Chucumnes....Village on lower Sacramento or in Sacramento Delta visited by Fray Duran in May 1817.

Comistas....Rancheria at junction of San Joaquin & Old River, SE of Banta and below Cuyens.

Cosumne (Cosumné, Cosumnies, Cosomenes)....See Ko-soom-ne.

Coyboses...Rancheria on lower San Joaquin N of present Lathrop.

Cuyens...Rancheria on W side San Joaquin nearly opposite mouth of Stanislaus River.

Guaypems (Quaypems)....Village in Sacramento Delta visited by Fray Duran in 1817

Halo Chemuk....Former village on W bank Sacramento River where
Rio Vista now is. May have been Pocewin.

Han-né-suk or Han-ne-sū....Tribe S or SE of the Wipa living between
the Yatchachumne and the Wipā. Their principal village
was "on a big river" -- doubtless the main San Joaquin or
one of its main branches. (Merriam 1907).

Hool-poom-ne (Hul-poom-ne, Hulpunes, Khoulpouni, Khulpuni, Julpunes,
Julpunes, Guylpunes, Chupunes?, Chulpun?, Tulpunes?, Ulpinos?)
.....Tribe on E bank (perhaps both banks) of Sacramento
River from a few miles S of mouth of American River south-
ward to the Mokezumne territory. Principal rancheria was
near present Freeport, 9 miles S of Sacramento (Merriam
1907). The name Los Ulpinos is current on maps of lower
Sacramento River, on W side of river E & NE of Montezuma
Hills & embracing present town of Rio Vista.

Ilanmes....Village on lower Sacramento visited by Fray Duran in 1817.

Jesus or Cosus (Kasus, Kosus, Kos-sus, Hasus, José Jesus)....Chief of
Siyakumna tribe. Name often used in tribal sense.

Kah-kahm-pi....Mokezumne village on NW side of Cosumnes River 1/2
mile below Choo-yeom-kā-dut (Merriam 1907).

Kar-ke'-nes (Kär-kën, Karkin, Karquines, Jarquin, Tarquines, Tarquimenes, Carquin, Carquines)...Tribe S of strait of same name and thence easterly to mouth of San Joaquin River (Kotzebue 1830).

Kaw'-soPāwenan name for Mokokumne tribes = Mew-ko. (Merriam 1907)

Khoulpouni (Khulpuni)...See Hul-poom'-ne.

Kishimo....Sacramento Valley tribe (Sutter, 1848). Possibly Midco.

Ko-ló-ne....Mokokumne village on plain SE of Cosumnes River.
(Merriam 1907)

Ko-re-ak-ka (Koreaka, Koreacas)....Tribe S of Suisun Bay. May be same as Karkenés (Carquines). Stock uncertain.

Ko-soom'-ne (Kosemne, Kosemnes, Kosoomne, Kosumnes, Consumne, Cosumné, Cosumné, Cos-um-ne, Cosumnies, Cosumnes, Cosemnes, Cosemenes, Cosmenes, Cosumni, Unsumnes)...Band in or near the San Joaquin tules, probably on lower Cosumnes River,

Kos-sus (Casus, José Jesus Indians, Jesus Indians).....Stanislaus River band under a noted chief, José Jesus, whose name they were commonly known by.

MENKO

Lakisumne (Lakissimney's, Lakkisannes, Laquisimes, Sakisimne)...

Sacramento Valley tribe (Sutter, 1848). (Village of Stockton).

Lā-lum-ne (Lacomnis, Locklumne, Loclumne, Louklumnes, Lucklumna, Locklumnes, Socklumnes)...Rancheria near Clements on S side of Mokelumne River, closely related to Mokalumne.

(Merriam 1907). (Village on W side San Joaquin River a little above mouth of Tuolumne (Winter 1810 -- Eschscholtz)).

Lichimne....Sacramento Valley tribe (Sutter, 1848). Possibly Midco.

Ne-ko...Name used by the Plains Meko tribe for themselves.

Lool-le-mül (Lool-le-mool)....Mokozumne village on Deer Creek near Sheldon's barn, 1-mile from Slough house (Merriam 1907)

W-ko...Subfamily of Mewan stock on plains S of lower Sacramento

Lo-pah-tah-tah (Lopotatimnes, Hale 1846; Lopotatimni; Lopotatimne, Lapototomes, misprint; Lapototomney; Lapototot; Sapototot, Sopotatumne.

misprints; Lopotatimnes Gallatin 1848. Mokozumne village on Cosumnes River near timber. May have been Mewuk. (Merriam 1907).

Lo-tal-lum-ne or Lo-tal-lum-ne (Mopelamnes, Mokalumne, Mokalumnes,

Low-we-mül (Low-we-mool)....Mokozumne village on NW side Cosumnes River below Slough House and opposite Mi-a-man, Mopelamnes, (Merriam 1907).

Mak-tal-lum-ne, Mak-tal-ko, Mopelamnes, Mopelamnes,

Mopelamnes, Mopelamnes, Mopelamnes, Mopelamnes of Sage

Machacos (Macharos)...Probably same as Yacheke to Yatch-a-kum-ne.

reaching from a little above Lockford westerly past Lodi

and reaching to the San Joaquin River (Merriam 1907).

MEWKO

Makelkos (Mokelkos)...Roberts Island, San Joaquin River (9 miles NW of Stockton).

Matchemnes (Dana)...Probably same as Yachakumne. May be Mokelumne.

Mayemes (Maijem)....Rancheria on W side San Joaquin River a little above mouth of Tuolumne (Viader 1810 -- Bancroft).

Me-ú-ko...Name used by the Plains Mewko tribe for themselves (Merriam).

MEW-KO...Subfamily of Newan stock on plains E of lower Sacramento and lower San Joaquin rivers (Merriam 1907).

Mí-a-man (Maijem?, Mayemes?)....Mokozumne village on SE side Cosumnes River 3 miles below Soo-ké-de-de (Merriam 1907).

Mo-kal-lum-ne or Mo-kal-um-ne (Maquelemnes, Mokelemne, Mokelemnes, Mo-ke-l-kos, Mokelumne, Mo-ke-l-um-ne, Mokelumne, Mokelumnee, Mokelumnees, Mokelumni, Mokelumnies, Mokulumnes, Moquelemos, Moquelumne, Moquelumnes, Mukeemnes, Mukelemnes, Mukelemney, Muk-ke-l-lum-ne, Muk-ke-l-ko, Muquelemes, Muquelemne, Muquelemnes, Muquelemney, Muqueim^s, Muthelennes of Dana & Hale?)....Small tribe on S side of Mokelumne River, reaching from a little above Lockford westerly past Lodi and Woodbridge to the San Joaquin tules (Merriam 1907).

MEWKO

Mo-kel-kos...Tribe on lower Mokelumne River. See Mokelumnes

Mo-kož-zum-ne or Mo-kož-um-ne (Mo-kó-sum-ne, Mo-kož-zum-me, Muk-kož-zum-me, Mo-kož-zum-ne, Mokelkos)....Large tribe on plain on E side of lower Sacramento River between the Hulpumne and Mokelumne tribes, embracing lower Cosumnes River and Deer Creek, and reaching easterly nearly to Michigan Bar (Merriam¹⁹⁰⁷).

MOQUELUMNAN FAMILY....Stock name (Powell 1891 =Mewan Merriam 1907).

Muk-kel....Principal rancheria of the Mo-kal-um-ne tribe on Mokelumne River bottomland 1-1/4 mile W of Lockford (Merriam 1907).

Nevichumne (Nevichumnes, Newatchumne, Newichumne, Newichumni, Newutchumne[s], Newuthumne, Servushamnes?)...Band in lower Sacramento Valley (Hale 1846).

Notótemnes (Nototens)....Village in Sacramento-San Joaquin Delta or on lower San Joaquin visited by Fray Duran in 1817.

Ochecames
O-chă-kum-ne (Ochecampe, Ochecannes, Ochecumne, O-che-hak, O-che-hă-kum-ne, O-che-hă-kum-ne, O-che-hă, Ochejamnes, Ochejamney, O O-che-kañ-ne, Ochekannes, Ochekamni, Ochekhamni, Ochocumne, Ochocumnes, Ojiha, O-ke-chum-ne)....Tribe which occupied islands (apparently Brannan and Grand Islands) between the San Joaquin & Sacramento rivers, above the Wí-pā and below the Mokozumne. Next tribe above Wí-pā. (Merriam 1907). Possible the Machichumne were the same. -- *Chm*

MEWKO

· Ol-ló-e-tuk (Ol'-lok-kuk, Olowedoc, Olowits, Olowiya, Oloweeyas)....

Mewuk name for tribe on the west = Mewko. --*cm*

· Olonutchamne....Band in lower Sacramento Valley (Bancroft).

Stock not certain.

· Oo-moó-chah....Mokozumne village at Elk Grove, a little N of lower Cosumnes River (Merriam 1907).

· Oo-mü-tchum'-ne (Omatchamne, Omochumne, Omochumnies, O-mut-chum'-ne, Omutchumnes, Omutchamne, Machemni)....Inhabitants of Oo-moó-chah, Mokozumne village at or a little S of Elk Grove (B T. --*cm*).

Name Omochumnes preserved on present day maps.

Passasimas....Village on lower Sacramento (delta) visited by Fray Narcisa Duran in 1817.

· Pal'-lam-mah...Mokozumne village on Cosumnes plain, probably on Cosumnes river near Michigan Bar, Sacramento County (Merriam 1907)

Pescadero....Spanish name for rancheria of Cholbones

[Pitemen (Pitem, Pitemas, Pitimis, Pittemen)....location & stock?]

[Quaypems....see Guaypems]

MEWKO

Saklan (Acalanes, Chaclan, Chaclanes, Saclan, Sacalanes, Saklans, Soclan)....Vocab. by De la Cuesta (MS) shows it to be Mewko. --*Cum*

San Ricardo...Spanish name for rancheria near present Antioch,
Discovered by Anza in 1776.

Sapototot (Sapotatumne)....See Lo-pah-tah'-tah.

Saywamines (Sawani, Saywamine, Seywamanes, Seywamenes, Seywameney, Sywameney, Sywamenie, Suraminis)....Lower Sacramento Valley tribe. (Sutter).

Servushamnes (Seroushamne, Serouskumne)....Tribe or subtribe on E side lower Sacramento River. (Hale).

Shalachmushumne....Lower Sacramento Valley tribe. (Sutter).

Si-ä-kum-ne (Siaa-kumna, Si-ah-kum-ne, Siecumne, Sikayumna, Si-yah-um-na, Siyakumna, Sagayacumne, Sagayayumnes, Sagayacumné, Sagayacumnes, Sagayacumney, Sagayack, Sakaikumne, Sage-nom-nis, Sage-nom-nas, Sagenomnas, Sagewomnee, Sage-wom-nee, Sage-wom-nes)....Large tribe on plain reaching from lower Calaveras to Stanislaus River and from the San Joaquin easterly to Knight's Ferry (Merriam 1907)

Socorra (Rancheria del Socorra)....On S side Karquines Strait in 1775.
(Portola)

Sohonomney (Shonomnes)...Lower Sacramento Valley tribe. (Sutter)

So-lo-lo (Sololomne, Sololumnes, Sololomney)....Mokozumne village 12 miles below Elk Grove (Merriam 1907)

MENKO

Soo-ké-de-de....Mokozumne village on SE side Cosumnes River 1-1/2 mile below Yaw-mit. (Merriam 1907).

Soó-poo....Mokozumne village on NW side Cosumnes River 3 miles below Cheo-yoon-ká-dut (Merriam 1907).

Stanislaus (Estanislao, Kossus)....Band on Stanislaus River. Same as Kos-sús.

Tah-lah-too-e (Talatui, Talantui, Talatin, Talatiu)....Mokozumne band or tribe on Cosumnes River. (Dana (1841) in Hale 1846).

Tauquimnes....Village in San Joaquin Delta visited by Fray Narciso Duran in 1817.

Tañ-nah-mah....Mokozumne village on plain between Sacramento & Cosumnes rivers (Merriam 1907).

Tationes....See Apalamnes. May be Yokut.

Taugloauté....Territory of Cosumne tribe (Sutter 1848).

Tcholvone....See Cholvone.

Tí-nan....Nissenan name for Mokozumne (Meaning 'West people') (Merriam 1907).

NEWKO

Tomcham....Rancheria on one of the channels of lower San Joaquin
9 miles SE of Pescadera in Cholbones territory.

Too-koe-e....Mokozumne village on NW side Cosumnes River 5 miles
below Soq̄poo (Merriam 1907).

Tulpunes....See Khoulpouni, Chulpunes, Hool-poom-ne

Tugites....Rancheria in or near lower channels of San Joaquin 6
miles above Pescadera.

Tu-ol'-um-ne (Tahualamne, Taulalanes, ~~Taulalanes~~, Taulamne, ~~Taulalanes~~,
Tawalemmes, Tawalemmey, Tawalemmeyes, To-wal-um-ne,
Taw-al-lum-ne, Tow-ol-lum-ne, Tu-ol-lum-ne, Tuolumne,
Tuolumnes, Turealemmes, Sololumnes, Solumnees,
Fawalomnes (misprint), J-o-no-hum-ne (misprint),
Iou-ol-um-ne (misprint)).....Tribe on San Joaquin plain
between lower Tuolumne and lower Stanislaus Rivers
below the timber (Merriam 1907).

Tschupukane...Tribe near Sacramento-San Joaquin mouth (Ketzebus).
Stock uncertain. Can this =Chupumne?

Turealumne (Turealemmes)....Tribe attributed to lower Sacramento
River (Dana & Hale).

MEWKO

Unsumnes....See Kosumne

Uotume....Sacramento Valley tribe (Sutter, 1848). Possibly Midoo.

Wah-lah-kum-ne (Walakumne, Walakumni, Walacumnes, Walagumne, Walagumnes, Wallalshumne, Wallalshimmez, Wal-lal-sim-ne, Walalsimni)....Tribe said to have lived between lower Stanislaus and Tuolumne rivers (Wessells 1853).

✓ Wel-wel-hé..Tribe or band whose location is unknown [A woman of this band still lives at Pleasanton rancheria]. --*cm*

Wi-pā...Tribe on Noyoop or Sherman Island between the mouths of Sacramento & San Joaquin Rivers immediately E of Suisun Bay (Merriam 1907).

Yatch-ä-chum-ne (Yachachumne, Yachachumnes, Yachchumnes, Yachimeses, Yachichumne, Yachekumna, Ya-che-kum-na, Yachekumnas, Ya-che-kum-nas, Yacheke, Ya-che-ko, Yachekos, Ya-che-kos, Yachicumne, Yachicumnes, Yachichumnes, Yachichumnes, Yachikamni, Yatchakumne, Yatchikumne, Yatchikamnes, Yetchachumne, Machacos?, Matchemnes?)....Tribe attributed to Stockton and westerly from Stockton to Mt. Diablo. N boundary, lower Yachekumna or Calaveras River; So. boundary French Camp Creek. May possibly have been same as Ó-ke-chum-ne, which would have given the tribe a wide range (Merriam 1907).

MEWKO

Yaw'-mit....Mokozumne village on E bank Cosumnes River directly across from Sheldon's Ranch house, and 1 mile from Slough House (Merriam 1907).

Yo-lum-ne (Yolumne, Yule^yumne, Yule eyumne)....Tribe on or near Tuolumne River. (Barbour). May be error for Tuelumne, or possibly for Yokut Tolumne = Talumne.

Yoom-hoó-e....Mokozumne village where graveyard now is on knoll at Slough House, 1 mile below Cosumne P.O. (Merriam 1907).

Yú...Mokozumne village a little NE of Elk Grove (Merriam 1907).

Yusumne (Yosumnis, Yasumni, Yusumné, Yusumney, Yaesumnes, Yasumnes)
.....Sacramento Valley tribe (Sutter 1848). Not to be confused with Kosumne.

Miwuk tribes, bands, and villages

MEWUK TRIBES, BANDS, AND VILLAGES

(Al-low'-lah-che, Merriam 1907)
Ah-low'-lah-che...Former band of Southern Mewuk (Mew'wah) on lower
Merced, 1½ mile above Merced Falls. -cam.

Ah-pah-sah...Mew'wah village at Fresno Flat (On N side Fresno
Creek). -cam.

Ahp-pan-tow'-we-lah...Mewuk village at forks of road near Rich
Gulch, Calaveras Co. (Apparently same as Witch'-e-
kol'-che. The last inhabitant, old Chief Makenzie,
died in 1908). -cam

Ah'-wahl-a-che (A-wal-a-che, Awallache, A-wal-lache^{A-wall-a-che}...See Ow'-wal-
a-che)...Former Mew'wah band on Merced River at head of
Pleasant Valley. Inhabitants of the village Ow'-wal. cam
Also written I-nex-lo-che (misprint). -cam-

Ah-wah'-mah...Lowermost (westernmost) Mew'wah village in Yosemite
Valley; on N side a little below Black Spring. -cam.

Ah-wah'-ne (Awanee^{Ahwanee muwa,}, Awanees, Awnaee, Awani)...Former Mew'wah village
and tract of flat land on north side of Yosemite Valley,
east of Yosemite Creek and west of Indian Canyon Creek.
Also applied by the Indians to Yosemite Valley as a
(Powers 1873; Merriam 1904)
whole. -cam.

Ah-wah-ne'-chee (Ahwahnachee)^{Ahwahnachees.}...Inhabitants of Ah-wah'-nee (=Yosemite Valley)^(Bunnell 1859; Hittell 1874). Mewwah band living in Yosemite Valley. - *cm*.

Ä-koo'-tä-nuk'-ka (Ä-goot'-ä-nuk'-ka, slurred to 'Koo-ta-nuk'-ka)...
Mewwah (Middle Mewuk) village 2 miles W of Vallicito,
Calaveras Co. - *cm*.

Amador dialect... Amador or Northern Sierra Miwok (Bartlett)
Ang-e'-sä-wā'-pah...Former Mewwah village on S bank Merced River
opposite He-kā'-nah and above Merced Falls. - *cm*.

A-pang-as-se (Apangape, Apangasi, Apangasse, A-pang-as-se, Apang-
as-se, A-pang-assi, A-pang-as-se, Apoungosse, Apoung-
osse, Appang-assa, Ap-yang-ape)...Tribe meeting Treaty
Comms. on Little Mariposa River March 19, 1851. Said
to be village on Tuolumne River (Handbook, Pt. I. 69.
1907).

Ap'-lä-che (Ahp'-lah-che, Ahp'-lah-chee, Ap-laches, Aplatchi)...
Former Mewwah village near Garrote, a few miles, E of
Big Oak Flat, S of Tuolumne River (near Pahng'-ah-
hung'-che). - *cm*.

Ap'-poo-mě...Mewwah summer camp on Merced River just above Yosemite
Valley and below Vernal Fall. - *cm*.

Aw'-o-koi-e...Former Mewwah village on N side Yosemite Valley at
foot of El Capitan. - *cm*.

Bonacks...Erroneous reference of Yosemite Mewwah to the Shoshonean Bannok (Brace).

Calaveras (Calaveas)...Name of river applied to Indian (Domenech).

Ca-sus' = Jesus...See Kasus'...Mewwah or Mew'ko band on Stanislaus River; named after Chief Casus' [probably Mew'ko].

Cawnee (Cawnees)...Same as Ko'ne or Kon'ne, which see.

Chä'-chä'-kal-lah...Former large Mewwah village on S side Yosemite Valley just below Folsom ford. - Cam.

Chah-woo'-ah...Mewwah village on E bank Colorow [= Colorado] Creek 1 mile below Tin-pah'-nah-te. - Cam.

Chahm-hahn'-che...Former Mewwah village on Mariposa Creek in lower timber (on old road). - Cam.

Cha-pa-er-se (Cha-pa'-in-cy)...Si-yak-umma name for their rancheria at Knights Ferry.

Chap-pah-sien (Chap-pah-sims, Chap-pah-seins)...Band attributed to Stanislaus-Tuolumne region. (Ryer 1851.) Location and status

uncertain. Probably Chap-pah'-mus'-se, a Nissenon tribe

on South Fork American River. - Cam.

The name of Knights Ferry in the language of the Shalumma was Cha-pa'-in-cy. Whether or not the tribe living between the Stanislaus - Calaveras (a Mew'ko tribe) was Cha-pa'-in-cy? Whether or not this was same as Chap-pah-sein is still uncertain, but the names are very much alike.

Chik-ke-me-ze...Mewuk village at Grizzly Flat, Eldorado County.

Northernmost village of Mewuk. - Cam.

Chu-mä-dök

^ (Chim'-a-duk {Chim'-ma-tuk, Chimedoc, Choomedoc, Choo'-me-duk,

Choomuch,^{Chumuch} Choomwits,^{Chumwit} Choo'-me-to-kah, Choomteyas,Chum'-me-to-kah, Chumetoka, Chumeto,^{Chumidok} Chum-tā'-yah, Chūm-té-ya

Chumtiwa

^ Chimteya)...Term, meaning 'south people' or 'southerners',

applied by the various Mewuk tribes and bands to those farther south. The name Choomteya or Chimteya has been used by Gatschet in a specific sense for a band on the middle Merced. - Cam.

Cho-lö'-ne...Mewwah village at foot of hill called Lim-me-hahk,

5 miles S of Colorow (Colorado). - Cam.

Choo'-pi-tah or Choo'-pi-do... Large village on Merced River 1 1/2 mile below El Portal (close to Hite Mine). -

Chow'-chil'-lah...Mewwah village in Chowchilla Canyon. - Cam.

Chow-chilla, Chowchilla Muwa,
Chow'-chil'-la Mewwah (Chowchilla,^{Chowchillas}, Chauchiles, Chau-
chil'-la, Chou-chil-las, Chouchillas, Chouchille, Chou-
chill-ies, Chou-chillies, Chowchela, Chow-chi-la,^{Chow-chillas},
Chowchille, Chow-chill-ies, Cowchillas, Chaushila,
Chow-chi-liers, Cowchillas)...Ruling Mewwah band or
tribe in Chowchilla Canyon and adjacent region. To
be discriminated from a Yokut tribe, also called
Chow'-chil'-la, formerly living lower down (farther SW),
on the plain.^{McKee, Barbour and Wozencraft 1851; Bunnell 1859; Merriam 1904.} - Cam.

Chowcla (Chowclas)...Unidentified band in Fresno River foothills
(Henley). Location and status uncertain.

Chuk-kan-ne-su (Chuckehalins?)...Village at Ione, Amador County. - *Cam.*

Coominee...Mewwah village in Yosemite Valley (Powers, 1873).

See Ko-mi-ne.

Cosumnes... Erroneously used by James Mooney for Northern Mewuk.

Co-to-plan-e-mis (Co-to-planemis, Co-to-pla-ne-mis, Co-to-plammis)^{Cotoplanence, Co-to-plan-e-nec Gota planimnes}

...Mewwah rancheria at Rawhide, 4 mi. NW of Jamestown,

Tuolumne Co. See Ko-tup-plan-nah. - *Cam.*

Fonecha...See Honahche.

^(Freznos, Fresno)
Freznales...Indians of Fresno region (Mewuk on North, Yokut on South).

Hā-chā-nah...Mewuk village at Railroad Flat, 6 mi. S of West Point, Calaveras Co. - *Cam.*

Hā-e'-nah...Former Mewuk village at Sandy Gulch, 2 mi. S of West Point. - *Cam.*

Hā-eng'-ah...Former Mewwah village on N side Yosemite Valley at foot of El Capitan and a little W of He-le'-jah. - *Cam.*

Hah-ki'-ah...Former Mewwah large village on N side Yosemite Valley near base of Three Brothers and west of Soo-sem'-moo-lah. - *Cam.*

Ham'-moo-ah...Former Mewwah village on S side Yosemite Valley on Ford road and nearly opposite Three Brothers. - *Cam.*

Hang-e'-we-ě...Large Mewah village on McKinney ranch near Stanislaus River, 14 miles NE of Columbia. - *Cam*.

Hawhaw..."Tribe" in Tuolumne River region mentioned by Bancroft. Hawhaw is not the name of a tribe but of an old chief of the Aplache tribe. - *Cam*.

Haw-kaw'-koi (Hokok'wito, Hok-ok'-wi-dok, Hococwedoc)...Former large and important Mewwah village on S side Merced River in Yosemite Valley, on site now occupied by Sentinel Hotel and cottages. Home of band called Yo-ham'-i-te. - *Cam*

Hawk-ök'-we-dok (Hok-ok'-wi-doc, Hok-ok'-wito, Hococwedoc)...

Inhabitants of How-kaw-koi. - *Cam*

Haw'-too-too...Former Mewwah village on N side Merced opposite present "Indian Ranch". -

He-hü-to...Former Mewwah village on Mariposa Creek in lower timber. - *Cam*

He-hut'-to-che...Mewwah band on Mariposa Creek in lower timber; inhabitants of village He-hü-to. - *Cam*

He-kā'-nah (Hik-kā'-nah)...Former Mewwah village on N side Merced River near Exchequer mine dam. - *Cam*

He-lē'-jah...Former small Mewwah village on N side Yosemite Valley at base of El Capitan. - *Cam*.

He-le-oo (Koo-loo-te)...Mewah village at Sonora (present rancheria). - *cam*.

Hep-hep'-oo-mā...Former Mewah village on N side Yosemite Valley where present road to Big Oak Flat leaves the Valley road, near west end of El Capitan Meadows. - *cam*

Hetch'-hetch'-e...Former village in Hetch-hetchy Valley on Tuolumne River. The people, Hetch-hetch we-ah. - *cam*.

He-toi'-yah (^{Hettitoya} Hittoya, Heth-to-ya)...Yokut (of San Joaquin Plain) name for Mew-wah of the Mountains (in the pine timber). - *cam*

Heth-to'-ya (Hethtoyas)...Mewah band on Upper Chowchilla (Powers, 1873). See He-toi'-yah.

Hitch'-ā-wet'-tah...Mewah village 3 miles above (E of) Wassama. - *cam*

Hok-ok'-wi-doc (Hok-ok'-wito, Hocoewedoc)...Said by Powers (1873) to be old village in Yosemite Valley, on site of Hutchings Hotel. Really the people of the village Haw-kaw'-koi. - *cam*. Band called Ho-kok'-kwe'-tah and Yo-ham'-i-te.

Ho-ko-nah...Former Mewah village on N side Yosemite Valley below Ti'-e-te'-mah. - *cam*

Hol'-low'...Indian Cave, on N side of E end of Yosemite Valley.

Also called Lah'-koo'-hah. - *cam*

Ho-nah'-che (^{Ho-na'-ches}Ho-na-chee)...Alleged tribe in southern Sierra foothills mentioned by L. H. Bunnell. The Mewuk tell me that there never was a tribe of this name, but that ho-nah'-che means "drunken people." See also Pohoneche. - *cam*

Hook-kā'-go...Mewuk band near Buena Vista, Amador County. - *cam*

Hoo-ke-hatch-ke...Former Mewwah village at extreme head of Yosemite Valley, between Merced River and Tenaya Creek. - *cam*

Hoo'-koo-me'-ko-tah...Former Mewwah village on S side Yosemite Valley just E of Galen Creek house--looked easterly over big meadow. - *cam*

Hoong'-ah (Hung-ah)...Former Mewwah village at Bald Rock, NE of Soulsbyville (old original village). - *cam*

Hoo-tah'-zoo...Mewuk village about 1 mile W of San Andreas. - *cam*

Ho-po-to'-ne or Hō'p-to'-ne...Former Mewwah village or camp on S side Yosemite Valley at W base of Cathedral Rocks and close to S end of El Capitan bridge. - *cam*

Hō'pl-lo'-ho...Former Mew'wah village in Mariposa foothills 4 or 5 miles below Tin-pah'-nah-te and same distance W of Colorado Creek. - *cam*

Ho-too'-nah-che...Former Mew'wah village on lower Merced in timber. - *cam*

How-wi-ne...Mew'wah village at Cold Spring.

Hung'-ah...Former Me'-wah rancheria at Bald Rock, 3 miles NE of Soulsbyville. - *cam*.

I-nex-lo-che...Misprint for A-wal-a-che = Ow'-wal-ä'-che.

Kahp'-pah-nin'-nah...Mew'wah village 2½ miles SW of Jamestown, Tuolumne Co. - *cam*.

Kah-win'-nä-bah...Former Mew'wah large summer camp in Little Yosemite Valley (on Merced River above Yosemite). - *cam*

Kah'-win-oo'-chah...Mew'wah village on McCormick ranch, between N and Middle Forks of Stanislaus River. - *cam*

Kasus' (Jesus, Casus', Kos-soos', Kossus)...Band on Stanislaus River under Chief Jose' Jesus' (= Casus', pronounced Ka-soos' or Hä-soos'). May have been Mewko. - *cam*

Kee-che (Keeches)...Rancheria and band near Fresno River.

Kes'-sah...Former Mew'wah village at Phoenix Lake reservoir, between Sonora and Soulsbyville. - *cam*.

Ke'-tratche (Ket Watche)...Band at or near Merced (probably not
Mewan but Yokut.-cum).

Kil'-mit-ten...Big Mew'wah rancheria on flat on N side Merced River just below
Government Bridge.-

Kis'-se...Former large Mew'wah village on S side Yosemite Valley
near Merced River and nearly opposite Hah-ki'-ah. -cum.

Kit'-te-we'-nah...Former Mew'wah village 1 mile above (E of) Ow'-wal,
on Merced River; 1½ mile above head of Pleasant Valley, and
below Horseshoe Bend. -cum.

Ko-mi'-ne (Kō'm-i'-ne, Koom-i-ne, Coominee, Ku-mai'-ni, Kumaini)...
Mew'wah village on N side Yosemite Valley near foot of
Yosemite Falls. Largest and most important village in
Yosemite Valley. -cum.

Kom-pom-pā-sah...Small Mew'wah village on N side Yosemite Valley
below Hah-ki'-ah and near Three Brothers. -cum.

Ko'-ne (Kon'-ne, Koni, Kā'-ne, Kā-ni, Cawnees) ^(Ko'-ne-u-kon'-ne - misprint for Ko'-ne or Kon'-ne)...A Mewuk tribe on
Middle and S Forks Cosumnes River. The most northerly
Mewuk tribe. -cum.

Koo'-loo-te...Mew'wah village where Sonora now is, in Tuolumne Co. -cum

Koo-yu'-kah-che...Former Mew'wah village and band 3 miles above
Merced Falls. -cum.

Ko-sā-mah-no'-noo...Mewah village on Sixmile Creek near Vallecito.-*can*

Kos'-soo'-mah-te...Mewah band $\frac{1}{4}$ mile ^{above} below Mariposa, on Mariposa Creek in lower timber.-*can*

Ko-tup'-plan-nah (Co-to-plan'-e-mis)...Former Mewah village at Rawhide, Tuolumne County, 4 miles NW of Jamestown (across Table Mountain).-*can*

Ko'-yo-che (Salt people)...Former Mewah village in foothills on S side Tuolumne River, $1\frac{1}{4}$ mile from Si-ang'-ah-se.-*can*

Kuk'-kah-hoo'-lah-che...Former Mewah village on Merced River in S part Pleasant Valley, 1 mile above Wil-le'-to.-*can*

Kun-nū'-sah (also called Mas'-sing wal'-le mas'-se)...Old Mewuk village 1 mile E of West Point, Calaveras County.-*can*

Kut-too-gah...Mewah village on ridge 1 mile N of Murphys, Calaveras County.-*can*

Lah'-koo'-hah...Indian Cave on N side of E end of Yosemite Valley. Also called Hol'-low'. -*can*

La-la

(Lä-lä, Lä-läs, Lalos

^ Lah'-lan or Lah'-ä-lan...Mewah village in Mariposa Hills at Plum Bar, at W head of Bear Creek (toward Sweetwater).-*can*

La-pap-poos (Lapappu, Lapapu)...A Tuolumne Mewah band. Adam Johnston 1854; Latham 1856.

Laysamite (Le-sam'ai-ti, Lesamaiti)...Unidentified village attributed by Powers to Yosemite Valley and said to be $1\frac{1}{5}$ mile above No-to-mid'-u-la (Powers, 1873 and 1877). Doubtless error.

Lě-ham'-i-te or Lě^{ch}-ham'-i-te (Lě-ham-mit-te)...Mewah band on Mariposa Creek near lower limit of timber (on old road). - *cam*

Lem-me'-hitch'-ke...Former Mewah village or camp on S side Yosemite Valley on E side Bridalval^{ei} or Pohono Creek. - *cam*

Li-yan-to...Error for Si-yan-to = Si-yang'-o-se.

Loi'-ah...Former large Mewah village on S side Yosemite Valley in open pine forest between base of Sentinel Rock (Loi-ah) and Merced River. - *cam*

Lo'-pah-tah'-tah (Lopotatimnes, Lopotatimni, ^{Lapototot, Lapototomney} Lopstatimnes, Lopotalimnes, ^{Sapotatumne (Putto or Putati?)} Sapototot)...Former Kone Mewuk village on Cosumnes River (B. T.). - *cam*

Luk-lum'-ne (Loc-lum-ne, ^{Laklumne, Locklumnee, Luck-lum-na, Louklumnes, Loclumne} Lucklumna, Lacomnis)...Band in Lone Valley, Amador County in 1844.

Mah-chā'-tō (Machayto, Ma-che'-to)...Large Mewwah village on N side of Yosemite Valley at mouth of Indian Canyon (Powers, 1874, 1877). Only village still inhabited in 1910. - *cm*

Malposeta we'-ah...Spanish-Indian name for big Mewwah village about 6 miles below Mariposa on same Creek. - *cm*.

Mariposas...Mewwah tribe in Mariposa region. - *Garcia 1820.*

Massing-walle-mas'-se...Former Mewuk village 1 mile E of West Point, Calaveras County. Same as Kun-nū'-sah. - *cm*

Meewie...Southernmost band of Mewuk family, between Merced and Fresno (Powers) = Mū-wū = Mewwah.

Meewoc (Meewoc Powers, 1873; Mi'-wok Powers, 1877, and Gatschet, 1883; ^{*Mi'ook Kingly 1875;*} Me-wuk Merriam, 1907)...Term used in a family sense; also for the northernmost of the 3 tribes.
See Mewuk.

Mercedes (Merced)...Spanish name for Indians on Merced River in foothills (Barbour and Wozencraft, 1853).

Me'-wah (Mewahs Jewett, 1856; Meewa Powers, 1873; Mi-ua Gatschet, 1877; Mi'-wa Powers, 1877; Me'-wah Merriam, 1907)...^{*1903 and Me'-woos Galen Clark 1904.*}
^{*Middle Mewuk, Merriam, 1907.*}...The middle one of the three Mewuk tribes (territory from Southern branches Calaveras River to ~~divide between~~ Tuolumne and Merced Rivers). - *cm*

ME'-WAN...Stock name; includes both Mewuk and Innéko families. - *cam*

Mě-wě.

Mi'wuk

Mewuk (Meewoc Powers, 1873; Mi'-wok, Mewuk)...Northernmost of the three Mewuk tribes. Territory: Middle Fork Cosumnes S to Sheep Ranch and Mountain House in Calaveras Co. - *cam*

Mew'-wah (Meewie Powers, 1873; Mi'-wi Powers, 1877; ^{Mu-wa,} Muwa Merriam, 1904; Mew'-wah Merriam, ^{and Mě-wě} 1907; Mũ-wũ Merriam MS)... Southernmost of the three Mewuk tribes. Territory from ~~divide~~ ^{River} between Tuolumne and Merced, S to Fresno Creek. - *cam*

Middle Mewuk... See Mewah

Mikechuses...Foothills band said to have lived between Mariposa and Tuolumne Rivers (Barbour, 1853). May be error for Nutchuches = Noot'-choo. - *cam*

Mo-ke'...Mew'wah village in Mariposa hills east of Plum Bar ^{and} near W head of Bear Creek, toward Sweetwater. - *cam*

Mo'-nas-soo (Mo'-nas-sũ)...Mew'wah village on high hill 1 mile E of Mokelumne Hill, Calaveras County. - *cam*

Moo'-lah-buk'-să-bah'...Former Mew'wah village on N side Merced River just below and close to 'Government Bridge'. -

MOQUELUMNAN...Moquelumne group of Latham = Moquelumnan Family of Powell = Mewan Stock of Merriam = Stock name for largest group of tribes in central California. See Mewan. - *cam*

Mũh-cho'-kah-ne'...Old Mew'wah rancheria on flat on S side Merced River, not far from Government Bridge? Present 'Indian Farm' on Merced River. - *cam*

Mul-lat-te-co (Mullateco)...Name used by Adam Johnston (and after him by Latham) for a Tuolumne band. The word is not a village or band name but means "no good." - *cam*.

Nelceltchumne...Unidentified band said to have been on Fresno Reservation in 1861.

Nok'-too-tah-che...Former Mew'wah village in Mariposa - Merced region; on Mariposa Creek in lower timber. - *cam*.

No'-mah...Mew'uk village at Indian Diggings, Eldorado County. - *cam*

Noot'-choo (Nootchoos, Noot-cho, Noot-chu, Nut'-chu, Nuchu, Nookchu, Nook-chu, Nook-choos, Nookchues, Nut'-choo-che, Nutrecho)...Mew'wah band or subtribe at Was-sam'-mah. - *cam*

Northern Mew'uk or Mew'uk proper...Northernmost tribe of Mewuk Family. (Merriam 1907 and 1909) - *cam*

Notomidoola (Notomidula, No-to-mid-u-la)...Said to be former Mew'wah village in Yosemite Valley, 400 yards E of Macheto at mouth of Indian Canyon (Powers 1874, 1877). Not identified by me. - *cam* -

No'-watch...Mew'wah village 5 miles SW of Grubb Gulch and due S of Indian Peak. Probably southernmost village of tribe. - *cam*

Nu-mal-tachee (Numaltachi, Nu-mal-tachee, Mumaltachi)...Band attributed to Tuolumne region (Johnston). The middle Mewuk tell me there never was a band by the name, but that Noo-mah'-tah-chee means liar. - *cam*.

Nu-tre-cho...Tribe on Fresno River (Wessells, 1853). Probably Noot'-choo. - *cam*.

O-haw'-wun'-te or O-ho'-wun-te...Mewwah village in Mariposa hills a little south of head of Bear Creek. - *cam*.

O'-ke-chum'-ne (= Hawktchumne)...A Yokut tribe on lower Merced River (Wessells, 1857) erroneously referred to Mewuk by Kroeber.

Oi'-ko'-bah'...Small Mew'wah village at mouth of Moss Canyon, N side Merced River. -

Olowit^{Olowedo, Olowedoc, Olowidok}
 Olowits (Olowedocs, Ol-lo'-e-tuk, Ol-o'-wi-dok, Olowitok, Ol-law'-
 we-dah, Olowee'yas, Ol-o-wi'-yah, Olwiya^{Olowiya}, Ol-o-wit,
 Ol'-lok-kuk)...Westerners = valley people. - *cam*

Ol'-we'-ah...Village 2 or 3 miles S of Indian Peak, about 5 miles from Grub Gulch. May be Yokut? - *cam*.

Omo...Mewuk village at Omo Ranch, Eldorado County. - *cam*

Oo-poo'-san-ne (Ü-poo'-sä-ne)...Kohe Mewuk village 1 mile S of Buena Vista (6 or 7 miles S of Ione), Amador County. - *cam*.

O-wel'-lin haht'-te-hũ...Former Mewwah village on Merced River
1 mile above dam of Exchequer mine. - *cam*.

Ow'-wal...Former Mewwah village at big water hole on Merced
River at head of Pleasant Valley. - *cam*.

Ow'-wal-la-che (Ow'-al-a-che)...The inhabitants of Ow'-wal. - *cam*.

Pah-ka-nu...Tribe or band in Stanislaus - Tuolumne region
(Wessells, 1853). Probably Pek-kān'-soo. - *cam*.

Pahng'-ah-hung'-che...Mewah village at or near Garrote, a few
miles E of Big Oak Flat, Tuolumne County. - *cam*.

Pal-lā'-chan (Pal-lah-chan)...Native (Mewwah) name of Wawona
basin and probably of village. The people were Pal-
lā'-chan we'-ah. - *cam*.

Pā-pah-lā-no (Pā-pah-lā-nah)...Mewah village at Old Sonora
Camp, 1 mile N of Sonora, Tuolumne County. - *cam*.

^{Pen-ken'-soo misprint,}
Pek-ken'-soo (Pah-ka-nu?)...Former Mewuk village 4 miles E of
West Point, Calaveras County. Easternmost village
of tribe. - *cam*.

Pel-le'-win-ne we'-ah...Mewwah band or subtribe of Bear Valley, Mariposa County and thence down nearly to Mariposa and Hormitas. Language same as Chowchilla Mewwah. - *cam*.

Pe-loo'-ne (Pe-loo'-ne-che)...Mewwah band in lower Merced-Mariposa region; on Mariposa Creek in lower timber. - *cam*

Phonecha...See Honache and Po'-ho'-ne-che.

Po'-ho'-ne'-che (Po'-ho'-ne-chees, Po-ho-neech-es, Poho-neche, Pohoneechees, Po-ho-nee-chees, Powhawneches, Po-ho-neich-es, Po'-ho-ni-chi, Po-ho-no-chee, Po-ho-nu-chus, Pohuniche, Pah-huh-hach-is, Po-ko-na-tri, Phonecha, Fonechas (misprint))...Band on N bank Fresno Creek (Powers, 1873). (To-e-ne-ches of Barbour?). Much doubt about this tribe. May be Yokut on lower Merced. - *cam*

Po-ko-no'...Mewwah village on N side Merced River on flat $\frac{1}{4}$ mile below El Portal. -

Po-koo'-noo'...Mewwah village in Mariposa foothills $2\frac{1}{2}$ miles N of Tin-pah'-nah-te. - *cam*.

Pol-li'-as-soo...Mewuk village at Scottsville $1\frac{1}{2}$ mile S of Jackson, Amador County (Mewuk). - *cam*.

Po-lo...~~Probably error for Po-tah~~. Band in vicinity of San Andreas, Calaveras Co. of which there were about 200 in 1856. Named after chief Polo (Taylor).
 Pon-wat-chee (Pon-watch-ee)...See Pow-watch-e

Poot'-poo-toon' (Put'-put-toon, Putputon)...Former Mewwah village
on N side Yosemite Valley near Black Spring. - cam.

Po'-tah^(Potaaches? Potoachos?)...Old Mewuk village near Springfield (between Sonora
and Columbia, Tuolumne County). ^{Its father Po-tah-a-che} Largest village. - cam.

Potawackaties (Potawackati)...Unidentified band attributed to
Merced and upper Tuolumne region. (Barbour, 1853).
May have been 'Pou-watch-ie's band on S. Fk. Merced - cam.

Potoyanti^{(Potaaches?) Potoachos?}...Yokut tribe erroneously referred to Mewuk. See

Po-toi'-an-te. - cam.
Pow-watch-e^(Pou-watch-ie, Pon-wat-chee, Pon-watch-ee)...Noot-choo chief + band on S. Fk Merced
in 1851. - Krumm

Pūt-wū-hū or Poot-wū-hū...Mewwah village in Mariposa Hills at
head of Bear Creek. - cam.

Sak'-kā-ya (Sakaya, Saccaya)...Said to be village in Yosemite
Valley (Powers).

Sal-lah'-to...Mewwah village in Merced Canyon at El Portal (where
railroad station now stands). - cam. The place, apparently,

Sas'-oo-lah.
Sapototot^(Sapotatumne)...misprints - see Lo-pah-tah'-tah.

Sap-pah'-sam'-mah...Former summer camp in south side Yosemite
Valley near Pohono Meadows. - cam

Saw'-po-che...Mewuk village at Big Flat, 5 miles W of West Point,
Calaveras County. - cam.

Se'-saw-che...Mew'wah village and people at Horseshoe Bend, Merced River; on both sides river. - *cam*

Së'-wah...Village near Slough House. Probably Mew'-ko (B.T.-- *cam*)

Si-ang'-ah-se (Si-yang'-o-se, Si-yan-te, ^{Siyante,} Se-gan-te, Se-an-tre, Singaw-to (misprint), Si-yau-te, Seyante, Li-yan-to, Ty-poxies (after Chief Ty-poxe))...Mew'wah band on S side Tuolumne 4 miles below Pleasant Valley; at base of mountain of same name between head of Pleasant Valley and LaGrange, near where Stanislaus, Tuolumne, Merced, and Mariposa counties come together. - *cam*.

Sik-ke'-ne...Mew'wah village in Mariposa foothills 1 or 1½ mile

S or SE of Colorow [= Colorado], toward Bear Creek. - *cam*.

Soo-noo'-koo-loon'...Former Mew'wah village on present site of Ferguson station, on N side Merced River 6 miles below El Portal. -

(So-pen'-che, Merriam 1907).
So'-pem'-che...Mew'wah village on Bull Creek E of Coulterville.

Many of the Yosemite Indians winter here. - *cam*.

Soo-sem'-moo-lah...Former Mew'wah village on N side Yosemite

Valley at NW end of Folsom Ford. - *cam*.

Soo'-wüt-oo-lah'...Former large Mew'wah village on Oak-forested flat on N side Merced River (now RR switch flat), separated from Choo'-pi-tah by Hogback ridge. - *cam*

Sosemity...Error for Yosemite.

Southern Me'-wuk (Mew'-wah)...Tribe in foothills and mts. between Tuolumne and Fresno Rivers (Merriam 1907).

(Stanislas)
 Stanislaus... Spanish name for tribe between Calaveras and
 Tuolumne Rivers. Same as Kossus' (Casus') band. May
 have been Mewko on lower Stanislaus. - *cam*

Suk-kah-ah (Suc-co-ah, Su-caah, ^{Sucaah} Suc-ca-ah, Suc-caahs, Lukahs?)...
 Unidentified band in Stanislaus - Tuolumne region,
 named for its chief, Suc-caah-ke. - *cam*.

Su-ki'-uk... Ko'-ne Mewuk village on or near Cosumnes River above
 Slough House. - *cam*.

Sut-pok... Said to be at Hites Cove. Sut-pok = South Fork! - *cam*

Tah-hah'-lel (Ta-ha-leel)... Rancheria at main forks of Chowchilla
 River in foothills (18 Calif. Treaties; Merriam).
 A Mewwah band whose dialect is like that of the Noot-
 choo of Was-sam'-ma. - *cam*.

Tahk'-ā-mah... Mewwah village on main Stanislaus near old bridge
 between McCormick and McKinney (W). - *cam*.

Tah'-tahk'-itch-ke... Former Mewwah village on S side Yosemite
 Valley on south bend of Merced River W of LeConte
 Memorial. - *cam*.

Takin (Tamkan?)... Rancheria near Dents Ferry on Stanislaus River
 (name given by Yokut) Powell in Powers, 1877.

Tā'-la-sā'-nah (Tā'-les-sā'-nah)...Present Mēwah village near Bald
Rock 2½ miles NE of Soulsbyville, Tuolumne County. - *cam*.

Tam'-moo-lā'-kah (Tam-mah-le'-ah, Tam'-moo-leh, Toomedoc, Ta-mo-
le'-ka, ^{Tamoleka} Tamolecas, Tamuleko, Tum'-moo-lek, Tam-moo-
lā'-kah, Tamlocklock?)...Oleta Mēwah name for Aukum
band of Mēwah = north people. - *cam*.

Tam-moo-let-s-sā...Mēwah rancheria 2 miles NE of Oleta. - *cam*.

Tan'-no...Washoo name for Mewuk. - *cam*

Tap-pin-ah-go...Mēwah village 2 miles NE of Groveland on Big
Creek, Tuolumne County. - *cam*.

Taw-kaw'-ye...Mēwah village on Buffalo Creek in Mariposa hills
close to Feliciana Mountain. - *cam*

Taw-maw'-saw-ne...Mēwah village in Mariposa foothills 2½ miles
from Colorado toward Sherlock. - *cam*

Tā'-woo-muz'-ze and Yu-yut-to...Old Mēwah village on Government
reservation 4 miles NE of Jackson, Amador County
(Tā'-woo-muz'-ze sounds like Piute name). - *cam*.

Te-baw'-to-yah...Mēwah village on S side Stanislaus, 2 miles above
Carson Hill (W). - *cam*.

Te-wi'-oo-lah'...Mewwah village on Little Bear Creek about 2 miles
S of Colorow' (Colorado). - *cam*

Threse'...Unidentified band in Stanislaus - Tuolumne foothills
(Wessells, 1857).

Ti'-e-te'-mah'...Former Mewwah village on N side Yosemite Valley
near El Capitan bridge and below Hep'-hep'-oo-mā. - *cam*

Tin-pah'-nah-te (Tin-pā'-nah-che)...Mewwah village and band in
Mariposa foothills; Village called Colorow' [=Colorado]
Rancheria, on E bank Colorado Creek, few miles above
Mariposa. - *cam* Name pronounced Tim-pah'-nah-te by head
chief Kelly. - *cam*

Ti'-pox-e (Tiposies, Ty-poxe, Tipocksie, Typoxies)...Mewwah band
named after Tipoxe (Typoxi), a great chief of the
Si-yan'-te tribe, called by Powers Merced Chimteya.

Tomole...Band in Tuolumne County (Gatschet).

Too-lah'-kah'-mah'...Former Mewwah village on S side Yosemite
Valley on open flat, now orchard, NE of LeConte
Memorial. - *cam*

Toomedoc (Toomedocs, Tu-mi-dok, Tumidok, Toomuns, Tumun)...

Name (meaning northerners) used by Mewah of Stanislaus River for Mewuk farther north (Powers, 1873).

Too-yu-yu-yu...Former large Mewwah village on S side Yosemite Valley on Merced River close to bridge N of LeConte Memorial. - *cam*

Tosemiteiz (Probably Yosemite Indian)...Tribe said to live on headwaters Chowchilla River (Lewis, 1857). Doubtless error for Yohamites.

Tu-ol'-um-ne_Λ...Name used in loose and improper sense for Mewuk ^{(Tuolumnes, Towolumnes, Towalumnes, ^{mispaint}Two-um-ne, Towalamie} bands on river of same name. Should be restricted to ^{Mewko} tribe of this name living lower down the river. - *cam*

Um-mā-taw...Former large Mewwah village on S side Yosemite Valley between LeConte Memorial and Happy Isles. - *cam*

Ū-poo'-san-ne...See Oo-poo'-san-ne.

Wa-ha'-ka (Wahaka)...Name used by Powers for former Mewwah village in Yosemite Valley at base of high rocks of same name (Wah-ha'-kah [Three-Brothers]). The Yosemite Indians tell me that there never was a village of this name, but that there were several villages along the foot of Wahaka. - *cam*

Wah-ho'-gah...Former Mewwah village on ^{N side of} Yosemite Valley about 1/2 mile
WSW of ^{near} Koom-i'-ne near edge of meadows. -

Wā-hil-to...Mewwah village near Grub Gulch. - *cam*

Wah-ki-lah (Wah-ki-la, ^{Wakālla = Wakall'oo = river} Wahkila)...Unidentified band in Stanislaus-
Tuolumne foothills (Wessells). ~~Probably immediately near river misoffled to title!~~

Wahk-kal'-loo-tah (Wahk-kal'-loo-tah'-che) ^{Wakalumytah}...Merced River Mewwah
in foothills above Merced Falls (W); on Mariposa

Creek in lower timber. - *cam*.
Wah'ng'-oo-hah...Former Mewwah village on N side Merced River on a small flat
a little above the mill at present Ferguson mine. -
Wakalumy...on upper Tuolumne. Prob. geographic name.

Wal-lang-te...Mewwah village in Merced foothills (W) - *cam*; a
former chief was called Lo-tan-yo by the Spanish
Mexicans.

Walle (Walla, Wallas, Wal-li, Wallie, Wallies)...Name used by
Mountain Indians for bands lower down (west) between
Stanislaus and Tuolumne Rivers (Patrick, 1856;
Powers, 1873).

Was-sam'-mah (Was-sā'-ma, Wah-sam'-mah)...Mewwah village and
ceremonial house on S side stage road at Was-sam'-mah
(formerly called Ahwahnee stage station), on Wassama
Creek. The people of Was-sam'-mah were called Noot'-
choo by the neighboring Chow-chil'-la Mew-wa, and prob.
by themselves also. - *cam*.

We-chil'-la (We-chilla, ^{Wechilla} We-chill-la, We-Chillas)...Unidentified band on reservation between Stanislaus and Tuolumne Rivers in 1851; named after chief We-chil'-la.

We'-sum-mě'...Former Mewwah village on S side Yosemite Valley at base of Cathedral Spires and near Merced River. - *cam*

We'-tum-taw...Former Mewwah village on N side Yosemite Valley below Ho-ko'-nah and E of Black Spring. - *cam*

Wi'-le...Mewuk village on knoll 1 mile E of West Point, Calaveras County. - *cam*

Wil'-le-to...Former Mewwah village at pool on Merced River at Barret ranch, just S of Pleasant Valley. - *cam*

Wil'-tuk'-um-nees (Wil'-tuc'-um-nees)...Tushum River tribe. - *John Clark 1904.*

Wis'-kah-lah (Wis'-kul'-la, Wiskala, Wisculla)...Large Mewwah summer camp on N side Yosemite Valley W of Royal Arches, in present Kinneyville (Powers, 1873; *cam*).

Witch-e-kol'-che...Mewuk village 1½ mile NE of Rich Gulch P.O., Calaveras County. (Apparently same as village called Ahp-pan-tow'-we-lah by West Point Mewuk). - *cam*

Wü'-ye...Mewah village at Robinsons Ferry on Stanislaus River. - *cam*

Wynoot --- Tribe near Murphy's New Diggings in 1849 (Gerstaecker)

Yah-wo'-kah-che...Mewwah village on Merced River $\frac{1}{2}$ mile above
Ow'-wal (at head of Pleasant Valley); on Merced River
half way between Kit-te-we'-nah and Ow'-wal. - *cam*

Yo-ham'-i-te or Yo-hem'-i-te ^{Yo-ham-ē-tā} (Yo-Ham-i-tes, Yohamite, Yoamity, ^{Yo-hem-ē-tā,}
^{Yo-sem-i-ties, Yo-sem-i-tees,} Yosimities, Yosemite, Yosahmittis, Yo-sem-i-te, ^{Yosemite,}
Yosemetes, Yo-sem-a-te, Yo-sem-ety, Yosoomite,
^{Yo Semities,} Yosemetos, Yo-semety, Sosemiteiz, Sosemity, Tosem-
iteiz, Oosemite, Oosoomite)...Originally the name
Yo-ham'-i-te or Yo-hem'-i-te, as used by the Indians,
was restricted to the Mewwah band inhabiting the
village Haw-kaw'-koi on the south side of Merced River
on the site of Hutchings Hotel, now occupied by the
cottages of Sentinel hotel. Later, as used by the
whites, the name, with numerous variations in pro-
nunciation and spelling, was applied indiscriminately
to all the native inhabitants of Yosemite Valley. - *cam*

Yoong'-ah-ko'-te (Yung'-ah-ko'-to)...Mewuk rancheria 1 mile below
Avery's camp, below Big Trees, Calaveras County, - *cam*

Yu-ā'-chah...Former Mewwah village on N side Yosemite Valley
under El Capitan and a little west of Hā-eng'-ah. - *cam*

✓ 24
Yu-lě (U-lě)...Old Měwuh village 1 mile W of Plymouth (on site of flour mill), Amador County. *- can* Yuleyumne, given by Bancroft as a rancheria in Sacramento Valley, probably refers to the inhabitants of Yule.

Yu-lo'-ne (Yulonees, Yu-lo'-nee, Yu-lo'-ni, Yuloni)...Měwuk band or village on Sutter Creek where town of Sutter Creek now is (Powers, 1873; Merriam *- can*).

Yu-yut-to (U-yut-tō)...Old Měwuk village on what is now Jackson reservation in Amador County. *- can*.

Midewich Tribes, bands and villages

MIDU TRIBES, BANDS, AND VILLAGES

Ā'-chup...Former No-to'-mus-se village on N side American River
W of San Juan. - *cam*

Ahn'-nah-pe...Former No-to'-mus-se village on N bank American
River where Fair Oaks now is (opposite Kis'-kis). - *cam*

Ā'-kwah...Former Notomusse village N side American River 4 miles
above Ā'-chup. - *cam*

Ba-mom'
^ (Bamom)...Nissenan village on site of Shingle in El Dorado County,
7 miles SW of Placerville (Dixon; *cam*)

(Balsi)
Bat-si_^...Tribe or band at meeting of Treaty Commrs. at Bidwell
Ranch on Chico Creek, August 1, 1851 ().
See Patcamisa and Pitsokut.

(Bayu)
Ba-yu_^...Village at Sandy Gulch, Butte Co. (Dixon). May be same
as Bi-yu.

(Be-no-pi, Benopi misprint)
Bem-pi_^...Tribe or band meeting U.S. Treaty Commrs. near Yuba
River, July 18, 1851.

Benkömkö Mi...Village between N and Middle Forks Feather River
in Butte County (Dixon).

Bidwell Tribe ... Band on Bidwell Ranch at Chico (Taylor)

Bah Yu, Bah'yu,
Bi'-yu (Biyous, Baiyu, Bayu, Bahyu)...Band on W side Feather River
below Oroville (Powers). Village o W side ^{Yuba}river below Bo'-kah
(B.T.) - *cam*

Bo'-kah (Bo'ka (Boca, Boka, Bogas)...Band on W side Feather River above
Honcut Creek (Powers). See ^{also} Bow'-ka.

Boo'-sha-mool (Bu'-sha-mul, Bushamul) ^{Nishinam}...Band on Bear River near
RR crossing (Powers).

Bo'-tawk'...Village N side Yuba below Tom-chaw (BT). - cum.

Botoko...Village W side Feather River below Oroville (Dixon)
~~Bo-lu R' sā-o~~ in Deer Creek. - cum.

Bo'-kah...Village NW side Yuba River below O-löl'-lah-pi. (BT). - cum.

Bow-ka (Banka, Bookû, Bôka, Bogas, Boca)...Village on right bank
Feather River near Gridley, Butte Co. (Dixon). On NW side
Yuba River below O-löl'-lah-pi (BT). - cum.

Bubu... Sacramento Valley tribe (Sutter 1848). Not to be confused with Yubu.

Bushummes (Bashones, Bashonees, Bushones) ^{Bushane, Bushaney, Bushoney, Bushume}...Former village N of
American River (Hale; Taylor). [= Poosoones?]

Chä-pah' mus'-se (Chappah'-musse, Chap-pah-sims, Chap-pah-seins) ^{[?Chap-pah-sim, Chappahsim,}...
Former village at Gold Hill near Coloma, on American
River. - cum.

Che'-em-duh (Chu'-em-duh) ^{Nishinam}...Village on Bear River (Powers)..

(Cheno', Chino) Rancheria in Sac. Valley visited by Arguello in 1821 (Bancroft).
Che-no' [^]...Tribe or band at meeting of Treaty Commrs. on Chico
^{Situated near Munroe's below mouth of Stony Creek (H. B. Brown MS 1852)}
~~Creek, August 1, 1851.~~

Chi-em-wi-ě and Yu'-bah mus'-se...Pa'wenan names for Yuba tribe (BT). - cum

Chupumnes (Tschupukanes)...Village near Sutters Fort. ^{Stock ?}

Coloma...See Koloma.

Comoangcow...Southern people or place ().

Concow...Band in valley of same name.--see Kon'kow.

^{Kul-meh, Yokulme?}

Coolmehs...Band and village on W side Feather River above Bear River (Powers). See Kulmeh and Yo-kōl-me.

Cosumnes.--See Ko-soom'-nes...Village between American and Mokelumne Rivers.

^{Colu, Culee}
Cu-lu (Co-lu, [^]Cu-lee) ...Band represented at meeting of U.S.

Treaty Commrs. at forks of Cosumnes, Sept. 18, 1851. *Stach?*

^{Cusha}
Gushna...Band in mountains of S Fork Yuba River (Taylor).

^{Daspia}
Das-pia...Tribe or band at meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851.

Dow-bā'-mus...Washoo name for Nis'-se-non. - *cam.*

^{Eskin Eskion, Es-ki-un}
Es'-kin-ne (Eskini, Es-kin, Eskins, Erskines, Erskin, Es-kuin) ...
^{on Butte Creek}
Former village [^]on site of Durham, Butte Co.

Es-nah-kah' mus'-se...Nissenon village between N and Middle Forks Cosumnes River (Chief Hunchup's rancheria). - *cam.*

Kymatins

Ha-me-ting - Wo-le-yuh (Ha-mi-ting - wo-li-yuh, Hamitinwoliyu)...

Former ^{Nishinam} village low down on Bear River (Powers).

Hawk-hawk...Former ^{Pä'wenan} village on Feather River near Lim-mahn. - *com.*

He'-he-yu. . . Former village on N side Yuba River between Yuba and Feather and about 4 miles above junction of Yuba and Feather (B.T.) - *com.*

Hel'-to Helto, (Helto) ... Former village on Honcut Creek (Powers).

Hemben...Former village on N Fork American River, 6 miles SE of Colfax, Placer County (Dixon).

Hi-it (Haiit)...Nishinam tribe at Colfax, Forest Hill, and Nevada City (McGee).

Hök

Ho-ah-ko (Hoako, Hoacks, ^{Hoak,} Hoaks, Hocks, Hok Hok, Hoka, Huk, Hocktem) ... Former village on Sutter's 'Hock Farm' on W bank Feather River below Marysville.

Hoankut --- See Hon'kut

Hoitda... 'Division' of Midu on Rock Creek, northern Butte Co. (Handbook).

Hokomo...Former village on E side Middle Fork Feather River north of Mooretown, Butte Co. (Dixon).

Holholto (Helto) ... Former village a few miles south of Mooretown (Dixon).

^{Holoipi}
 Holilepa (Ho-lil-le-pah, ^{Ho-lo-lu-pai, Hololūpai, Hololupi}
[^] Ho-lo-lu-pi, Hololipi, Holoaloois,
 Hololupai, Jollillepa, O-lol-lah-pi)...Band on W side
 Feather River opposite Oroville (Powers 1874). See
 O'-lo-lo-pa.

Hollah (Ol'-la, O'-la, Ollas, Olash, Olashes)...Former Pawenan
 village on E side Feather River 1½ miles above Lim-mahn.-^{cam}

Hol'-lo-wi...Former Pawenan village on W side Sacramento River
 opposite mouth Feather River. - ^{cam}

Homa...Band at Nevada City.

^{Hoankut}
 Hon'-kut (Honcut, Hoancut, Hoan'-kut) ^{village}...Former ^{band} on E side
 Feather River just below mouth of Honcut Creek ^{Bidwell} (Powers).

Hopnomkoyo...Former village on Lights Creek in N Plumas County
 (Dixon).

^{Nishinam}
 Indak...Former ^{village} on site of Placerville, El Dorado County
 (Dixon).

In'shin...Yuke name for Konkow (Kroeber).

^{Nishinam}
 Intanto...Former ^{village} on Bear River (Powers).

Kah'-de-mah...Former No-to'-musse village on N side American River
9 miles WNW of Sacramento. - *cam*.

Kah'-loo-plo (Káluplo)...Former ^{Nishinam} band on Bear River (Powers).

Kah'-pa-ka (Kapaka)...Former village on Bear River (Powers).

Kalkalya...Former village on site of Mooretown, Butte Co., E
side Middle Fork Feather River (Dixon).

Kis'-ke ^{Kiskey} (Kisky, Kiske, Kiskies, Kis-kis, Kishey)...Former No-to'-
mus-se village on S side American River at present
Fair Oaks (Opposite Ahn'-nah-pe). - *cam*.

Ko-lo'-ma ^{Koloma,} (Coloma)...Former Nissenan village at Coloma. - *cam*.
Given by Dixon as one of his 4 "Nishinam divisions".

Kon'-kow (Konkau, Kankau, Con-Cow, Concow, ConCon, Concons, Con-
Con's, ConCous, Conchow, Concord, Concowe, Cou-cows,
Ko yōang káui, Cancow, Caw-Caw, Cow-Cow, Ooncows,
Onocows)...Band in Concow Valley, Butte County. ^{*cam*} Called
In'shin by the Yuke (Kroeber).

Koo'-loo...Former village N side Yuba River below Tom'-chaw (B.T.). - *cam*.

Ko-soom'-nes (Cosumnes)...Said to have been village between
American and Mokelumne Rivers.

Kotasi...Former village 3 miles E of Greenville, Plumas County
(Dixon).

Kot-chuk...Former Pāwenan village E side Feather River 2 miles from Yo'-kul. - cam.

Ko-to-ah' (Kwo-to'-a, ^{Kwatoa} Quotoas) ... Nissenan village 1 mile above Placerville (Chief Hunchup - cam).

Kulaiapto...Former village SW of Mooretown (between Mooretown and Tsuka), Butte County (Dixon).

Kulkumish (Kulkumic)...Former village near Colfax, Placer Co. (Dixon).

(Coolmehs, Yo kul me)
Kul'-meh, ...Former village on Feather River (Powers). See Yo-kā-me.

Kulmuic...Village on top N side canyon N Fork American River where Colfax now is (Dixon).

(Kulomum)
Ku-lo'-mum, ...Former division of Midu at Susanville, Lassen Co. (Powers).

Kwo-to'-ah...See Ko-to-ah'.

Lacomnis (Lekumne, ^{Locklomnee?} Loc-lum-ne) ...Probably same as Sekumne (but possibly the Mewuk Lālumne or Laklumne).

Lā-le-ke-an (Lāy-le-kee-an, ^{Llali?} ^{Nishinam} Le-li-ki-am) ...Band on Bear River (Powers).

Lid-le'-pa (Lid'-li-pa)^{Nishinam}...Village on Bear River (Powers).

Lishu (Typographical error for Sishu)

Lim-mahn (Lamam, Lamames, Lamanes)...Former Pāwenan village on Feather River near Nicalaus. - Cam.

Mā'-so...Village on NW side^{Yuba} river south of Bi'-yu (B.T.) - Cam.

MIDU (MEIDOO, MAIDU, MAI-DEH, MIDOO)...Stock name (Powers, 1874).

Memals

Mimal (Mimai, Wi-ma?)...Former village on W bank Feather River just below Marysville (Dixon). Village on site of Marysville (Bidwell)

Mitch-op'-do (Mi-chop'-da, Mich-op'-do, Michopdo, Michoapdos, Ma-chuk-na, Ma-chuck-nas,^{Michopda, Mechoopka,} Mitchopda, Wa-chuck-na, Wachuknas)...Former village at edge of foothills near Chico, 5 miles south of junction of Big and Little Butte Creeks (Dixon). [Now on Bidwell Ranch - Rancho-Chico]

Mo-law'-kum...Former village on S side Yuba River about 1 mile above old Yuba (B.T.) - Cam

Molma...Former village near Auburn in Placer County (Dixon).

(Moneda

Mon-e-da₁...Band or tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851.

Moolamchapa (Mu-lam'-cha-pa, Mulamchapa)^{Nishinam}...Former village on Bear River (Powers).

Nah'-wah...Former Pāwenan village near Fremont at junction Feather and Sacramento Rivers. - Cam

Nakum,

Nakan Kóyo (Nakankoyo, Na'-kum, [^]Nakû)...Former village at Big Spring in Big Meadows, Plumas County; name used also "for the people of the whole valley" (Dixon).

Nan'-nah-mah...Village on N² side Yuba River below Ti'-ched-dow (B.T.) - *can*.
 Nem'-shaw (Nemshan, Nemshau)... See Nim Sewe
 Nevadas (See Yubas).

Nik-koo-le...Former village on N side Bear River opposite Yam-man-ne-poo. - *can*

Nim Sewe (Nim Sewi, Nim-sus, Nim'-shu, Nem-shoos, Nemshous, Nemshaw, Nem'-shaw, ^{Nemshan} Nim-sirs, ^{Nimskews} Nim-skewa, ^{Sim-sa-wa})...Tribe or band in mountains on headwaters Butte Creek, near edge of timber.

Neshanacks?

Nish'-e-nam (Ni-shi-nam, Nishinam) [^]...Division of Midu inhabiting valley of Bear River (Powers, Dixon, Merriam). See also Nis'-se-nan. Called Tanko by the Northern Midu (Dixon).

Nis'-se-nan (Nis'-se-non, Necenon, Ne'-se-nan, Ne'senom, Neeshenam)... SE division of Midu, ⁱⁿ upon foothills from American River south to between Middle and South Fork Cosumnes. Merely the word for Indian people--here pronounced ^(Merriam 1904) Nis'-se-nan. The same word on Bear River is pronounced Nish'-e-nam. (Powers ; Merriam).

Nis'-sim-pā'-we-nan...Tribe on Sacramento and Feather Rivers from Sacramento to near Yuba. - *can*

Noi-yu-ke (Noyuki, Noi Yucans, Noi-yu-cans, Noiyucans)...Name used by Northern Midu for related tribe about the junction of Yuba and Feather Rivers (Gieger 1860).

See Yubas.

Northeastern Midu or No-to'-koi-yo (Dixon 1902; Merriam 1909).

No-to'-koi-yo (Notoma)...Northeastern Midoo.

Nōtōma --- Northeastern Midu (Dixon, 1905)

No-to'-musse...Tribe on American River reaching from about 7 miles above Sacramento up to Fair Oaks. - *can*.

Notos (Notonans, Notoángcows)...Easterners.

O-e-do-ing kó-yo (Oidoingkoyo)...Village in Big Meadows, about 10 miles N of Prattville, Plumas County (Dixon).

Oiksecumne...Village in Sacramento Valley (Bancroft). Not to be confused with Sekumne.

Okpam...Former village on W side Feather River (just below Sesum) below Marysville (Dixon).

Olash, Olashes...See Ollas.

Oleepa (O-lipas, O-lip-pas)...Former village on Feather River 20 miles above Marysville (32 miles above mouth of Feather River).

Olla,
Ol'-la (O'-la, Ollas, Olash, Olashes, Hol'-lah)...Former village

on W side Feather River opposite mouth of Bear River

(Powers). ^{On W side Feather River about 1 mile above Nicolaus (Bidwell)}
"On Sacramento River just above Knights
Landing" (Dixon). See Hol'-lah.

O-löl'-lah-pi

(O'-lo-lo-pa, Oleepas, O-lip-as, Ololópai, O-lol'-lah-pi, Hololipi,
Ho-lil-le-pa, Ho-lil-li-pah, Holil-le-pas, Holilepas,
Holoaloois, Hol-o'-lu-pai, Jollillepas)... "Division
or village" near Oroville on Feather River (Powers,
Dixon).

Oneshanate (Onēē-shān-á-tee) - Sacramento River tribe below jn of Feather
River. May be Poo'-e-win. ^{Onopoma,}

O-no-cho'-mah (On-o-po-ma, On-cho-mo, Ontcoma)...Former village
at Mud Spring, 5 miles south of Placerville, Eldorado
County. - ~~can~~

Ooncows...Typog. error for Concows.

Oos'-to-ma (Oostomas, Us'-to-ma, Ustoma, Ustu)...Band at Nevada
City on Yuba River (Powers 1874).

O'-pel-to (Opelto)...Former Nishinam village on Bear River "at
the Forks" (Powers).

O'-pok (Opok)...Former village between N and middle forks Cosumnes
River, near Nashville, Eldorado County (Dixon).

O'-pok-i'-ki...Former Pāwenan village on E side Sacramento River
8 miles above Sacramento. - *can*

O-ta'-ke (Otakay, Otaki, O-ta'-ki, O-ta-kum-ni)...Former village
in foothills between Big and Little Chico Creeks a
few miles E of Michopdo (Dixon). Village Otakumne;
people Otakey (Powers).

Pah-ke (Pake, Paki, Paiki)^{Pachi?}...Village on Mud Creek or near Cusa
Lagoon, north of Chico (Dixon).

Pah-ke-mah'-le (Pah'-kah-mah'-le, Pah'-ke mah'-le, Pa'-ka-mal-li, Pakamalli,
Pa Qamali, Paqā'mali,^{Pacamallies} Puk-kah'-mah, Pah-rah'-mah-le) Pa-ka-soo'-e?
Achomawe name for NE Midoo.

Pa'-kan-chi (Pácanche)...Nishinam village on Bear River (Powers).

(Palanshaw), Palanshaw,
Palanshan...Village in Sacramento Valley (Bancroft). Probably
same as Panpacan.

Pā'-nan or Pā'-we-nan...Same as Nis'-se Pā'-we-nan.

Pan'-pa-kan (Panpacans, Panpakan, Palanshan?)^{Paupakan}...Village on Deer
Creek near Anthony House, Nevada Co. (Powers, Dixon).

Patcamisa...Yana name for Midoo (Dixon).

Pe'-kah-soo'-e (Tik-e-soo'-e-e, Tikisui-i)...Hat Creek Ah-tsoo-
kã'-e name for NE Midoo. - *can*

PENUTIAN Family. - a supergroup proposed by Dixon & Kroeber in 1912 as
comprising Wintoon, Midu, Mewan, Olhonnean, & Yokuts.

Pitsokut...Former village 15 miles NE of Sacramento near present
Roseville, Placer Co. (Dixon).

Poo'-lak-ah-too (Pulacatoo, Pu'-lak-a-tu, Pulakatu)...Former
Nishinam village on Bear River (Powers).

Poo-soo'-ne (Poosoonas, Pu-su'-na, Pusuna, Pusune, Pushune^{Pushune'}, Puzhune,
Puzlumne, Pujune, Punjuni, Pujare, Piyuni)...Former
Pä'-we-nan village on N bank American River close to
Sacramento River and immediately north of city of
Sacramento. Source of the ridiculous family name
Pujunan. - *can*. Dixon gives Pusune as one of his 4
"Nishinam divisions."

PUJUNAN FAMILY...Stock name. (Pujune Latham 1856; Pujunan
Powell 1891) = Midu.

Pujuni (Piyuni, Pujare, Punjuni)...Error for Poo-soo'-ne (see
also Pä'-we-nan). - *can*.

Quotoas (= Kwotoa)...Former band at Placerville (Powers).

Sah'-mah...Former Päwenan village on E side Sacramento River 1½
miles below mouth of American River (now in ^{Sacramento} city
cemetery). - *can*

Sā'k...Notomusse village on N side American River 7 miles above Sacramento (westernmost village of Notomusse). The inhabitants of Sā'k were called Sākum'ne (Se-kum'-ne, Sekumne, Sekomne, Sekamne, Secumnes, Secumni, Sekume, Sicumnes, Lacomnis misprint). - *can.*

Sek'. . . Village on N side Yuba River below Bo-tawk (BT). -
^{Secumne [s], Secumney, Secuman, Secumne}
 Se-kum'-ne (Sekumne, Sekamne, Sakisimne? Socklumnes? Secumne)...
 The inhabitants of Sā'k, ^{or sek,} which see. - *can.*

Se'-sum (^{Seshum} Sesum, ^{Sieha} Sisumi, ^{Te-shum?} Sishu, Lishu)...Village on W side Feather River just south of Mimal and between Yuba and Hok Farm.

Sho-kum-im'-lep-pe (Shokumimleppe, Shokumimlepi)...Former Nishinam band on Bear River (Powers).

Shoo'-ta-mool (Shootamool, Shu'-ta-mūl, Shūtamul)...Nishinam village on Bear River (Powers).

Silongkoyo...Village at or near Quincy, Plumas County (Dixon).

^(Simsawa)
 Sim-sa-wa...Tribe or band represented at meeting of Treaty Commrs. at Bidwell's ranch on Chico Creek, August 1, 1851.
 Probably same as Nim Sewe.

Siwim Pakan...Former village between S and Middle Forks American River a few miles N of Kelsey, which is N of Placerville, Eldorado County (Dixon).

So'-lak-e-yu (Sólackeyu, Sólakiyu)...Nishinam band on Bear River
(Powers).

Soo'-noo-se (^{Sunus, Su-nu, Sunu}Su-nus, Sunusi)...Former village on Sacramento River
near Jacinto, Butte Co. ^{Arguello 1821}(Treaty Commrs. 1851; Dixon
1905).

Southern Maidu (Dixon 1902)

Tádoika...Village near Durham on Big Butte Creek S of Chico
(Dixon).

Tagus... See Ti'-kus.

Tah'-kow...Notómusse name for Páwenan of Poosoon. - *cam.*

Tah-se'-ko-yo (Tasikoya, To-si'-ko-yo, Tûsikweyo)...Former village
at Taylorsville, Plumas County (Powers 1877; Dixon 1905).

Taichida (Taitchida &c) ... See Ti'-cheddow.

Ta'-lak (Talak, Tallak)...Nishinam band on lower Bear River
(Powers 1874).

Tamlocklock (Typographical error for Yamlocklock)

Tanko (Tankoma, Tankum, Tainkoyo)...Northern Midu name for
Southern Midu (Chever 1871; Dixon 1910).

Tausune (Possibly Poo'-soo-ne)... Sacramento Valley tribe (Sutter, 1844)

Tawn im-but-tuk... See To-an-im-but-tuk.

Tawsingcow...North place.

Táyima (Ti-yim)...Name used by NE Midoo for NW Midoo (Dixon 1905)

Teingcow...Western people or place.

Lishu Sesum?

Te'-shum (Teeshums, Tishum, Ti'-shum)...Former village on W side Feather River above Hok--between Yuba and Bear Rivers (Powers 1874).

Tchik-e-me-se (Tchikimisi, Taikimisi)...Former village between N and Middle Forks Cosumnes River; on S side Cosumnes River not far from mouth of Camp Creek. (Dixon).

Tik-e-soo-e'-e (Tikisui'-i)...Hat Creek Atsookas name for Midoo (Dixon 1905). See Pe'-kah-soo-e.

Ti'-kus (Taikus, Taikû, Taikûshi, Tigres, Tagus, Ta-gus)...Former village near Cherokee or Pentz's in mountains at head of Dry Creek, Butte County about 15 miles SE of Chico. (Adam Johnston 1850; Dixon 1905).

Tinan (Tinon)...Nissenan name for Mokokumne tribe; means "West people." - cum

Ti'-ched-dow

Taichida

(Ti'-se-da, (Tai-sida, Tai'-chi-da, Tychedas)...Former village on W side Feather River--a very large town (Powers) 1874). Few miles SE of Marysville (Dixon 1905). South of Yuba River and below Mě'-so (B.T.) - cum

Ti-yim, Tayima...Name used by NE Midoo for foothills division of NW Midoo (Dixon 1905).

^{Tomchas, Toámicha, Tom-chaw}
 To-am'-cha (Toam'-cha, Tomcha)...Band formerly on left (E) bank
 Feather River east of Lomo, Sutter Co. [above Yuba]
 (Powers 1877; Dixon 1910). ^{Tom'-chaw} Village on S side Yuba River
 below Nan'-nah-mah (BT). - *cam.* On E side Feather River
 (about $\frac{1}{2}$ mile from river) 2 miles above mouth of Yuba (Bidwell)
 To-an-im-but-tuk (Toanimbuttuc, Toan-im-but-tuk, Tawn im-but-tuk,
 Toanimbuttuk)...Nishinam village on Bear River (Powers
 1874). In No-to'-mus-se language name means small pine
 tree. - *cam.*

To'-koma...Sacramento Valley Midco name for Midco of foothills
 (Dixon 1905).

To-se'-me-nik and To-sim'-me-non...N Mewuk (of West Pt. and Ione)
 name for Nissenon. - *cam.*

To-se-win...Sub-tribe at Folsom and vicinity (So called by
 Nissenan of Cosumnes River). May be same as No-to'-
 mus-se. - *cam.*

^(Tosikoyo)
 To-si'-ko-yo...Village in Indian Valley, Plumas Co. (Powers).
^{See Ta'wsingcow}

^{Toto}
 To'-to (Totos, Totû)...Band in foothills on Honcut Creek near
 Oroville (Powers 1877).

Totoma (~~Totos, To-to, Totu?~~)...Former village on E side N Fork
 Feather River, about midway between Yankee and Hengy,
 Butte Co. (Powers 1877; Dixon 1905).

Tsaktona... "Maidu division living beyond Bidwell Bar, Butte Co."
(Handbook 1910).

Tsamak (Chamak)... Former village near Sutter's Fort, Sacramento
(Hale 1846). See Sah'-mah.

Tsam Bahenom... Former village short distance NE of Mooretown,
Butte Co. (Dixon 1905).

Tsekankan... Former village few miles SE of Nevada City (Dixon 1905).

Tsoo-lam-sā-we (Tsulamsewi, Tsulam Sewi, Palanshan, Palanshaw) ...
Midu name of Chico Creek and people at its head (Curtin
MS 1885; Dixon 1910).

Tsuka... Former village near Forbestown, about 12 miles E of
Oroville, Butte County (Dixon 1905).

Tum'-me-lik (Tummeli)... Mewuk name for Nissenon (= north people,
same as To'-se'-menik): ^{can.} Tummeli given by Dixon as Midu
division on S Fork American River from a little above
Coloma to Riverton.

Tutude... Band at Seventeen Mile, Glenn Co. (W of Sacramento River)
in 1853 (Judge T. E. Jones-Kelsey).

Tuzhune... Misprint for Puzhune = Poo-soo'-ne.

Tychedas...Former large village on W side Feather River below Oroville and above Honcut Creek (Powers). See Ti'-se-da.

Uba (Ubu)... See Yuba

Us'-to-ma (Us-to'-ma, Ustoma, Ustu)...Ustu of Bancroft, for village in Sacramento Valley, may be same. See Oostomas.

Vesnak (Vesnak, Vesnacks, Veshanacks)...Band said to be SW of Nemshoos (Taylor 1860); said to be on Sacramento River N of Sacramento (Bancroft 1874); said to be near junction of American River and Sacramento on south side. (Hand-book 1910). Dixon gives Vesnak as one of his 4 "Nishinam divisions."

Vubum...Error for Yubum = Yuba.

Wa-chuck-na...See Ma-chuk-na.

Wahl'-lok (Wahl'-lak)^{Wallock}...Former Pāwenan village on E side Sacramento River near Fremont. The people were Wahl'-lah-kum-ne, (Walagumnes, Wallakumnes, Walakumne, Walacumnie); to be discriminated from Mewan tribe of same name.-*can.*

Wah-wah (Wawah)...N Piute name for tribes W of Northern Sierra.

Wah-wahl-too-pah-ah (Wawaltupaa)...Yana name for Midoo (Dixon).

(Waidepacan)

Wai-de-pa-can...Band represented at meeting with U.S. Treaty
Comms. near Yuba River, July 18, 1851. See Wi-me-sā-pa-kan.

Wal-la-kum'-nes...The inhabitants of Wahl'-lok.

Wannuck

Wan-muck (Ør Wan-nuck)...Band or tribe represented at meeting
with U.S. Treaty Comms. near Yuba River, July 18, 1851.

Wapoomné, Wapomney

Wapumney

Wapum'-ne (Wapoomné, Wapoomney, Wapumnie, Wapünnies, Wapumney,
Wopum'-ne, Wajumne)...Village and band in foothills
attributed to near Latrobe, Eldorado Co. (); and
to near Michigan Bar on Middle Fork American River
(Dixon). Dixon gives Wapumne as one of his 4

"Nishinam divisions."

Wemah's Band ("Wemah's name corrupted from Guiermus, given him at mission").
Yuba River region.

We'-se-nah...Former Pāwenan village on E side Sacramento about
9 miles above mouth of American River. - cam.

Willey, Willys

Wil-le (Willie, Willem)...Sacramento Valley tribe (Chaver 1870);
former Midu division in Sutter Co. (Handbook 1910).

(Wima, Wyma)

Wi-ma...Village on Feather River (Powers). May be same as
Mimai, Mimal.

Wi-me-sā-pa-kan...Nissenan village a little below Latrobe in
western Eldorado County (Chief Hunchup - cam).

Wo-ko'-dot (Wokodot)...Former village at Nevada City (Dixon 1905).

Ya-cum-na ^{Yacumna} (Sa-cum-na)...See Sāk and Sökumne.

Yah'-le-soom'-ne ^{Yalesummy, Yalesumne} (Yalesumne, Yalisumni, ^{Yaleyumne, Yuleyumne, Yaesumnes,} Yalesumni, ^{Yaesumne,} Yah'-lis?)

...Tribe on W bank lower Sacramento (Hale from Dana 1846).

Former village near Salmon Falls on S side S Fork American River 15 miles W of Placerville (Dixon 1905).

(Two tribes and localities may be here confused.-*cm*).

Yah'-lis...Former Nissenan village close to Latrobe hill, western Eldorado County.--*cm*. Are not the Yalesumne (Yalesumni, Yalisumni, Yaesumne) the people of Yah'-lis?--*cm*.

Yah'-mah-nā-poo...Former Pāwenan village on N bank American River $\frac{1}{2}$ mile above its mouth ($\frac{1}{4}$ mile above Poosoohe).--*cm*.

Yah'-oo-kō (Ya'-u-kō, Yauko)...Former village about 7 miles NE of Chico (Dixon 1905).

Ya-ma-do ^(Yamado)...Tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851.

Yamako ^{Yamlocklock} (Yamagatock, Yumagatock)...Former village about 8 miles WSW of Nevada City (Dixon 1905); about 9 miles E of Nevada City (Dixon in Handbook 1910).

Yam'-man-hū...Former village on N bank Yuba River where town of Marysville now is.(B.T).--*cm*.

Yam'-man-ne-poo...Former village on south side Bear River opposite
Nik-koo-le. - *cam*.

^{Yassee}
Yas-see (Yas-si)...Tribe or band meeting U.S. Treaty Commrs. near
forks of Cosumnes River, September 18, 1851.

Yek-kal'-le...Former Notómusse village on N side American River
a little below Fair Oaks. - *cam*.

Yiikulme...Former village on W side Feather River just below
Hoako (Dixon). Probably same as Yekolme.

Yodok...Former village on E bank American River just below junction
of South Fork (Dixon). The Nissenan name of the main
American River is Yo-dok um sä-o. - *cam*.

^{Yukulme, Yukulmes, Yukulmey}
Yok'-kol (Yukal, Yucal, Yokolme &c.)...Former Pāwenan village on
W side Feather River a little below Nicolaus and
opposite Plumas Landing. (The people Yo-kōl-mě). - *cam*.

Yo-ko'-lim-dū (Yokoalimduh, Yo-ko'-lim-duh)...Former Nishinam
village on Bear River (Powers 1874).

Yo-kol'-me (Yukulme, Yo-kol-mies, Yo-kōl-mě, Youcolumnies,
^{Yukolumni, Yukulmé}
Youcolumnes, Yukulme, Yukulmey, Yu-kul'-mě, Yukutneys
(misprint), Yukelmey, Yok-kol-mě, Yu-kool'-mě, (Touser-
lemnies?), Kulme, Kūl-meh, Coolmehs, Yiikulme?)...The
inhabitants of Yok'-kol. - *cam*

^{Yollamer}
Yol-la-mer (Yo-la-mir)...Tribe meeting U.S. Treaty Commrs. near
Yuba River, July 18, 1851.

Yo-lem-hŭ...Notómusse village on S side American River below
Folsom; easternmost of Notómusse villages. - *can.*

Yo-tam-mo-to (Yotammoto)...Former village near Genesee, Plumas
Co. (Dixon 1905).

^{Uba}
Yu'-bah (Yuba, Yubas, Yubum, Yuva, Yuvas, Vubum, Ubu, Bubu, Nevadas,
Yupu)...Village on W side Feather River at mouth of
Yuba River (= Nevadas and Noi-yu-ke). See also Yu-poo: *can.*
Yu'-bah was on S side mouth of Yuba River, on E side Feather River (B.T.) - can

Yu'-bah musse and Chi-em-wi-ě...Pá'wenan names for Yuba tribe (B.T.) - *can.*
Yukal (Yucal)...See Yok'-kol.

Yukulme (Yukulmy)...See Yok'-kol

Yukutney...Band in foothills of N or NE Placer County (Bancroft).

Yulu (Yuleyumne)...Village in Sacramento Valley; stock uncertain (Bancroft).

Yumagatock...Village in Sacramento Valley ^{(Bancroft).} Stock uncertain. May
be people of Yumam.

Yumam...Former village on site of Oroville (Dixon 1905).

Yu'-poo (Yu-poo', Yu-poo'-mŭ-se, Yupu, Yuba)...Former village on W
side Feather River ("W of Marysville," Dixon 1905; on
site of present Yuba City, Dixon 1910; "below Knight's
Landing", Chief Hunchup, *can.*).

Yu-soo'm'-ne (Yusumne, Yosumnies, Yasumnes, Yasumni, Yaesumnes,
Yajumui)...Former village in Sacramento Valley (Bancroft).
Stock uncertain; maybe Cosumne.

Yutduc
Yut-duc...Tribe meeting U.S. Treaty Commrs. on Chico Creek,
August 1, 1851. Possibly same as Yedok.

Miyakma (Wappo and Yuke) tribes, bands and villages

M I Y A K M A (= 'WAPPO' and YUKE)

Annakotanōma... Old village in Napa Valley now occupied by town of St. Helena (Barrett)

Ashocheme

{ Ashochimi, Ashochemie, Ash-o-chi'-mi }
{ Ashōtshahmi, or Ashotentchahwe }

Pomo name for Miyahkma bands from Geyserville S along Russian R (Pomo)

Bayma Pomo -- N of 10-mile Cr. (Yuke?)

Cho-chan-ook (Tcotchah-ūk Barrett)... Old village in Round Valley about 1/4 mile E of Agency

Choo-shah-mah-shem' (Tōucamatcem Barrett)... Old village on coast 1 mile N Hardy Creek (Barrett)

Baa'-wel... Old Huchnom village on S Eel River 1 1/2 miles below John Day's (Barrett)

Caymus -- See Kimus. May be Win

Chim-mi'-a (Chu-mai'-a, Shumeias, Shumaya, Shumairs, Chemocoytos? Chemoco? Chimenes, Chumaia, Chumaya #Tcimaia of Barrett)... Yuke band in Eden and Gravelly Valleys

Callajomanes (Canicaimos &c mist). Band on Baker ranch near Oakville, May be Win Colomache?

Comachos... Tribe in Rancheria and Anderson Valleys, Sonoma County (Bancroft)

Danohabo,
(Da-no-ha-bo, Do-no-ha-be)
Daladano... Pomo [Kulanapo] name for village of tribe called by Barrett 'Clear Lake Wappo'

Eukas... See Uke and Yuke

Guapos... See Wappo

Guiluco (Guilulo, Gullicas, Guilito, Guiloco, Gioloco, Giuluco, Guilitox, Huilue)... See Wil-li-kos.

Hah'-dah-no (Xadano Barrett)... Pomo name for village in what Barrett calls "Clear Lake Wappo area" on S shore Clear Lake E of mouth of Kelsey Creek

Hah-gah'-be-dah-me (Xagáhidame Barrett)... Pomo name for camp site in what Barrett calls "Clear Lake Wappo area" on W bank Cole Creek 3 miles SSE of Kelseyville (Barrett)

'Hah'hnōt-mōt (Xaxmōtmōt Barrett)... Pomo name for old camp of "Clear Lake Wappo area" 1/2 mile E of hotel at Soda Bay (Barrett)

Hah'-eh-hot-nom... Village E of Eel River (Barrett-Kroeber)

Hah'-toopoki... Huchnom village on S bank Tomki Creek 3 1/2 miles above confluence with S Eel River. Called Tadam by Northern Pomo (Barrett)

Ha'-ke... Old Yuke village in Round Valley, on site of flour mill 2 miles from agency (Barrett)

Holilelenoma... Village 4 miles S of Middletown (Barrett)
Probably Tuleyome.-*cam*

^{Hute-nom}
Hoochnom, Huchnom, Hūch'-nom, Hūchnōn, Tahtoos, Ta'-tu, Redwoods [of Mendocino Co.]
Hooch'nom, (Hu'chnom)... Tribe on S Eel River and in upper end Potter Valley. Called by Pomo Ta'-tu. (Barrett)
Dialect different from that of Round Valley Yuke

Hoo-gel'-me-te-gah-go (Hugélmitegago Barrett)... Pomo name for old camp site of "Clear Lake Wappo" 3 miles SE of Kelseyville near Clear Lake (Barrett)

Hoonkahlich (Hunkalito Barrett)... Yuke village on N bank S Eel River in Gravelly Valley (Barrett)

Huchnom - - - Hooch'-nom.

Huilluc... See Wilikos, Wil-li-kos

Huititnom -- Tribe or band on So. FK of Middle FK Eel River (Kroeber).

Jelheldjeseakahne (Djelheldjisekani Barrett)... S Pomo name for "Wappo" village Pipoholma on E bank Russian River due E of Geyserville (Barrett)

Kabē'dima... Pomo name for old village of Coast Yuke on coast near De Haven Creek (Barrett)

Kabē'tsawam... Pomo name for Wappo village on Cole Creek 1 1/2 miles ENE of Kelseyville (Barrett).

Kahlādah (Kalēda Barrett)... Pomo name for Hoochnum village at head of Potter Valley

Kimus Miyakma
Kaimus, Caymus... Old ~~Wappo~~ village on site of present Yountville Napa Valley

Kalooyahki (Kalūyahai Barrett)... Pomo name for old Huchnum village on S Eel River. Same as Lil'keel ?

Kashah'sitch-nom (Kacañsitch-nom Barrett)... Yuke village near Eel River (Barrett)

Katsilgago... Pomo name for old village of 'Clear Lake Wappo' at Jimison ranch between Kelseyville and Lower Lake

Ke-chil-pit... Yuke village W of Eel River (Kitoil-pit Barrett)

Kilikunom
Miliku... Yuke village in N end Eden Valley (Kroeber and Barrett) name for themselves ^{division of Witukomnon branch of Yuke;}

Ki'mus (Kimoos, Caymus etc). Band named after Chief Caymus at Younts; may be Win.

Klam'-mi-am-fo... 'Hamfo name for tribe on W side N end of Lower
Lake.-~~cam~~ (Miyakma or Pomo?)

Kōmōhmemūtkūyūk... Hoochnum village on S Eel River (on Lowders
Flat) (Barrett) Called Sōnbah (cōnba
Barrett) by Pomo

Koōpā-choo (Kūpētcu Barrett)... Old Wappo village at Harbin
Springs, 4 miles NW of Middletown (Barrett)

Kōpbutu... Pomo name for 'Wappo' village between Cole and Kelsey
Creeks near junction, Clear Lake (Barrett)

Ko'-te-sah-mo'-tah... Village in S part Alexander Valley on Russian
River. Written Koticēmōta by Barrett

Lakāhyōme... (Lah-ki'-yo-me)^{Loaquiomi, Siomyomi?}... See Lōk-no-ma. Probably Mewan and not
Miyakma

Lal-nap-o-eeen (Lal-nap-o-teen)... Old village on St. Helena
Creek W of Middletown. Barrett claims stock
Wappo, but probably Olayome

Lelhāksi... Yuke village in Williams Valley near Williams Creek
(Barrett)

Lil'leek, Lil-la-a-ak... Pomo name for Wappo E of Big Valley (S of
~~W end of~~ Clear Lake)

Lil'kool... Old Hoochnum village on S Eel River 1/4 mile above John
Day's. Called Kaloōyahki by N Pomo (Barrett)

Lilshiknom,

Lil-shik-nom (Lil-shi-nom, Lil-nue-nom)... Yuke village about
10 miles below junction of S and middle Eel
Rivers (at large rock) Barrett

Lil-tam-nom... Yuke band at Blue Nose Mountain N of Round Valley
(Barrett) (Non-latenom of Kroeber near same
place)

Locollomillo... Middletown Indians, placed by Barrett in 'Wappo'
but probably Olayome. - ~~can~~ Same as Lak-ki-yo-me = Lōk-nō-ma.

Mahmesheshno (Mameciōmō Barrett)... Old Yuke village on agency
grounds, Round Valley (Barrett)

Mah^l-chal-nom... Yuke along head of Middle Eel River (Barrett)

Mah^t-nom... Yuke village near Eel River (Barrett)

Makoma... See Miyakma

Mēhwalelenoma... Old village on Pitah Creek 3 1/2 miles SE of
Middletown (Barrett)

(meca'kai Barrett)

Me-sha-kai... Sherwood Valley ^{Pomo} name for Round Valley Yuke. Barrett
~~says 'Meeekai' is Pomo name for Round Valley~~

Mish-sha-wal. (Me'sa-wal, Micēwal of Barrett)... Tribe in Alexander
Valley from old village on Russian River at N
end Valley. Called Ashōchakmi by S Pomo

Miyahk^hmah... Ruling village at Calistoga Hot Springs, head of Napa
Valley

Miyakma, Miyahk^h-ma, Maiyākma, Mayacma, Mayac^{ma}, Miyah^h-kah-mah Tlayacma)
Myacoma, Myacma, Miyahkma, Miacoma, Mipacma, Mallacomes, Myacomaps.
Makoma?

Mayacoma, Mayacomos, Mayacomos

Molkûs... Old Yuke village in NE part Round Valley (just E of Nomelake cemetery)

Moⁿ-t... Huchnom village near junction Sanhedren Creek and S Eel River (Barrett)

Mool-hahl' (Mûlhal Barrett)... Pomo name for Huchnom village in Redwood valley on Russian River (Barrett)

Moomemet' (Mûmemet Barrett)... Old Huchnom village on S Eel River short distance below mouth of Salmon Creek

Moopan (Mûpan Barrett)... Huchnom village on S Eel River at junction of Thomas Creek. Called by N Pomo She-in-shil (Cîineil Barrett)

(Mutistals, Mutistul, Mu-tistul, Muticulmo?)

Moo-tis-tool (Mutistul)... 'Wappo' village in Knight Valley, from which^{the} valley and its inhabitants take their name. (Barrett writes it Mûtistul and thinks Engelhardt's Muticulmo same)

Moⁿthuyup... Old Yuke village on or near Williams Creek, Williams Valley (Barrett)

Moⁿtkûyûk... Old Huchnom village at junction Tomki Creek and S Eel River (Barrett)

Moⁿtnôom... Huchnom name for Yuke village at junction middle and S Eel Rivers (Barrett). (probably home of Utîñnom band, Kroeber)

(Moyias)
Moⁿyî_Λ... Old Yuke village in Williams Valley (Barrett)

Mutistul... ^{see} (Mootistool) Rancheria in Knights Valley

NīLektsōnōma... Old Wappo village at head Napa Valley near
Calistoga (may be another name for Miyakma-
Barrett)

Noam-kekhl, Noan-kakhl, Noam-kult, Nomekult, Nomkult, Nome Cult, Nomee Cult, Nomekechl	} Name of Round Valley, Mendocino County, and by some authors used for the people (Yuke) of that valley.
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Nonho^h-ho^h-ū... Old Huchnom village on S Eel River at junction of
Outlet Creek (Barrett)

Nōnūka'k... Old Yuke village in Williams Valley near Williams
Creek

Nūñkōl... Yuke of Gravelly Valley (Barrett) called Chemiah
(Tcimaia Barrett) by Pomo

Oi-ye'-yum-me (Oi'-ye-yo'-me)... Olayome name for Miyakma at
Calistoga and Knights Valley. -cm

Onans... Old Yuke village in small E arm of Round Valley behind
Tule Ridge (on McCombre ranch - Barrett)

Onhui-nom... Name used by Eden Valley Yuke for Round Valley
Yuke (Barrett)

Onkol-ūkom-nom... Yuke name for their people in Gravelly Valley
well up toward source of S Eel River (Barrett)

Oo-kah'-chim-nom (Ūkátcim-nom Barrett)... Yuke name for their people in Poorman's Valley NE of Round Valley (Barrett)

Ookoomnahnōōn (Ūkumnanoon Barrett)... Hoochnum village at head Potter Valley (Barrett).

Oo-ko-ton-tel-ka (Ukohtontilka, UK-hóat-nom, UK'hotnom)... Coast Yuke (Powers 1877; Kroeber, 1903) ^

Oókum-nom (Ukum-nom, Ūkomnom)... Round Valley Yuke name for themselves

Oo-lah-mol-nom (Ūlāmōl-nom Barrett)... Yuke village E of Eel River (Kroeber and Barrett)

Oo-tin-o-ma-nok (Utinomanoc)... Unidentified band. Stock uncertain. Miyakma probably same as Oo-tit-nom.

Oo-tit-nom (Ūtit-nom ^{Utinom} ~~Kroeber and Barrett~~; Huitit-nom ~~Kroeber~~)... Yuke near junction of S and Middle Eel Rivers (Barrett) Kroeber ↗

Oówit' (Ū'wit Barrett)... Old Yuke village in Round Valley 2 miles from Agency (Barrett)

Oo-woo-loo-e-me (Ūwūlūime Barrett)... Northern Pomo name for Yuke village in Gravelly Valley on S Eel River SW of Hullville (Barrett)

Oo-yoo'-hah-no-ma (Ūyūhanōma Barrett)... Old village on E bank Pitak Creek 1 1/2 miles E of Middletown (Barrett) Probably not Yuke but Clayome. -Cm

Ossokówi... S Pomo name for Miyakma village Shemela about a mile N of Alexander Valley on Russian River (Barrett)

Pdātēya... Village near Boonville in Anderson Valley. May be
Pomo (Barrett)

Pētīnōma... Village 1 mile NNW of Middletown (N of cemetery)
Barrett. May be Olayome.-*cm*

Pipoholma... Wappo village on E bank Russian River E of Geyserville
(Barrett)

Pomahāⁿ-nom... Yuke village E of Eel River (Barrett after
Kroeber)

Pomo... Yuke village in NE part of Round Valley (Barrett)

Pūkēmal... Old Huchnom village on upper Tomki Creek 5 miles
from Junction with S Eel River (Barrett)

Redwoods... Huchnom of Redwood Valley, at head Russian River

Rincon ('Wappo') ... About Geyserville, Alexander Valley (Powers)

Satiyomes (Satiyomi, Satiyomis)... See Sotoyome

Se'-esh-e-ne (Seecene Barrett)... Old Yuke village 1/4 mile SE
of West Port (Barrett)

She'-mā-lah

~~Shi-mā-lah~~ (Cimela of Barrett)... Village on NE bank Russian
River 1 mile N of present Alexander Valley
village; called Ossokowi by S Pomo (Barrett)

Shipi-mahnl-nom (Cipi-māⁿl-nom of Barrett)... Yuke name for their
people in Williams Valley NE of Round Valley (Barrett).

Shipomool... Huchnom village on Eel River at junction Outlet Creek
(Cipomul of Barrett)

Shumaya, Shumeias, Chumaya,
Chu-mai-a, Teimaia }

Pomo name ('Enemy) for Yuke of
Gravelly and Eden Valleys
(Barrett)

Sen... Old Yuke village on W shore of small tule pond near W
border of Round Valley (Barrett)

Sēn-kah'oh. (Sēn-kac of Barrett)... Old Yuke village in NE arm of
Round Valley (Barrett)

Senlal-nom... Yuke village at or near Poonking (Barrett)

Sookah-nom (Sukā-nom, Sukanom)... Yuke village on N bank middle
Eel River near coal mine, S of Covelo (Barrett).

^{Mottiyomi}
Sotoyome (Sotoyomes, Sicoyomi?, Soteomellos, Sotomicoyos, Satayomi, SeTeomellos, Satiyomes,
Satiyomis)... Same as Miyakma + Wappo. But Sah-ti-yō-me was an Olayome
rancheria at So, end of Coyote Valley. CHM.

Sukoultata-nom... Yuke village near Buck Mountain and Hull Creek
(Barrett)

Tadam... Northern Pomo name for Hah^{n'}-too-po-ki village (Barrett)

^{Tatu}
Tah-too (Tā-tu, Taco)... Pomo name for Redwood Valley Hoochnum
(tribe at upper end Potter val.)

^{Tanom}
Ta'nom (See card for names of villages). Branch of Yuke on E side Eel River
W of Round Valley (Krocker)

Tchel-hel-le (Tcelhelle Barrett)... Village in Alexander Valley

Tchim-i-ah (Teimaia Barrett)

Tekenántsonoma... Old village N of Geysers on Sulphur Creek
(Barrett)

Telda... N Pomo name for Huchnom village at head Potter Valley
(Barrett)

Tlayacma... See Miyakma

Tselmēnan... Old village 1 mile N of Calistoga at head Napa
Valley (Barrett)

Tsemanoma... Old village on E side Napa Valley 2 miles NE of
town of St. Helena (Barrett)

Tshahe (Toahe-lil-nem)

Tyugas... Tribe attributed to Clear Lake - Stock uncertain.

Uke, Usa, } See Yuke
Uki, Ulkie, Ukio }

Uk-hoat-nom, Uk-hot-nom... Yuke name for Coast Yuke (Powers) See Oo-Ko-ton-tel-ka.
Ukohtontilka... Coast Yuke. See Oo-Ko-ton-tel-ka.

Ūkūmmanōōn... Huchnom village at head of Potter Valley (Barrett)

Ūk-um-nom (Ūkom-nom)
Utitnom... See Oo-tit-nom

Wappo ... Spanish name for Miyakma of Alexander and Knights Valleys and reaching N
(Wapo, Wattos, Guapos) to Geysers. Called Ashochimi by Pomo; also called
Sotomellos and Sotoyomes.

Wilikos, Gullikas, Guilito, Guileco, Guiluco, Guilulo, Giuluco, Guilutoy, Huilac, Huiluc
We'-lik-ko, Wiliko, Wil'-li-ko, Guillica... Hookooeko name for
(Miyakma or Pomo) village on Hood's ranch at head
of Sonoma Valley. Barrett calls it Wappo and gives
also a Pomo village Wí-lōk 3 miles NE of Santa Rosa

Wilikos (Huillac, Guillicas).. Hookooeko name of 'Wappo' village at
 Wit-ookom-nom (Witukom, Wit-ukomanom) head of Sonoma Creek
 ^ (Barrett) Dialect peculiar (Krocker)

Xadano... See Hah'-dah-no

Yek... Old Huchnom village on S Eel River below Long's wagon bridge
 7 miles below mouth Tenki Creek and 10 miles above
 junction of Outlet Creek Called by H Pomo
 Simiyaxai (Barrett)

Yek-ma^l-nom... Yuke name for their people about Travelers Home
 on S Eel River (Barrett)

Yoo-koo-was-kahl (Yūkūwaskal Barrett)... Old Yuke village in
 Williams Valley

Yuke
 (Yuka, Yuca, Youkas, Uka,
 Uke, Uca, Ukis, Euka,
 Yuques, Yukeh, Yuki, Yukie }
 - See Yuke (Yukian Huchnom = See Hooch'-nom
 Huchnom)

(Yuke... Wintoon name (name in general use) for tribe in Nome
 Cult on Round Valley)

←
Yukian Family --- Stock name (Powell, 1891)

Mohave bands and villages

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✓

can.

. H

Cham.

ctm.

am. Written Aiat by
(Kroeber).

Jamajabs...Same as Mohave.

N... Name applied
Colorado River.

Mé ganos?

(Bourke, 1889).

Mohave (Mojave, Makhava, Mkhavé, ^{Ma}h-ha'-ve, Macjave, Ma-ha-os, Mah-hàh-os, ^{Mochabas, Mohavas, Mohavé} Majabos, Mojaurs, Mohavi, Molxave, Xamaquav^a, Wamaqav^a, Yamagas, Yamajab, Jamajab, Tamajabs, Tamasabs)...Same as ^{Amaguaqua} Amakhaba, Hamak-have, which see. Tribe on both sides Colorado River between Black Canyon and Needles.

Molxaves...See Mohave.

^{San Pedro de los Yamajabs}
San Pedro (San Pedro de los Jamajabs)...Mohave village on W side Colorado River about 8 miles above Needles (Garces; Handbook).

Santa Isabel...Name applied by Garces in 1776 to group of Mohave villages on W side Colorado River near present Needles.

Tamajab (Tamasabs)...= Jamajabs = Mohave.

Wah-muk-a-hah'-ve...See Hamak-have = Mohave.

Wamaqav...Wallapi name for Mohave.

Xamaqav^a...Yuma name for Mohave (Harrington).

Mohican (Serrano) tribes, bands and villages

MOHINEAN [= SERRANO] TRIBES, BANDS, & VILLAGES

Ah'-te-ar'-e-am. . (from Pablo) not located

Ak'-ke-ké-tam. . Serrano of Tejon. See Ké-tan-a-moo-kum.-- *can*

Amuscopiabit. . See Muscopiabit.

Angayaba or Agallaga (San Joaquin y Sta Ana de Angayaba [or Agallaga]).

. . . Rancheria on Mohave Desert about 69 leagues
(205 miles) easterly by route traveled from San Gabriel
Mission. Probably a Piute village

Ataplili'ish . . . Band or subtribe of Ketanamook on upper Santa
Clara River (Kroeber 1916).

Atongaibit (Atongai, Atongabi, Atongayavit, Atonguibit, Alongaibit)

. . . Rancheria apparently on Mohave Desert 10 leagues
from Guapiabit and 40 leagues from San Gabriel Mission.
Nuez 1819 (Bancroft).

Atsambeat. . . Rancheria on Mohave Desert between Angayaba &
Guanachiqui, 70-80 leagues E.

Banumints (or Panumits, Panumints). . . Chemeweve name for Serrano
from Tejon region to lower Mohave River (Kroeber).

Benemé (Benemes, Beñemés, Benyeme, Benyreme, Vanyume). . Mohave name
for Mohave River Serrano (Garces, Font, Cortez, Kroeber).
Eastern boundary at Wells of San Juan de Dios, W of
Providence Mts. (Garces, Bancroft). See Mohineam

Bitanta (or Pitanta). . Chemeweve name for tribe on Mohave River.
in Desert (Kroeber).

Cacahmeat? (San Hilario de Cacahmeat?)
Cancanmeat? (San Hilario de Cancanmeat?) .Rancheria apparently on
Mohave Desert about 50 leagues (150 miles) from San
Gabriel (Nuez)--Bancroft.

Co-cóm-cah-ra (Co-con-cah-ra, Cocomcahra, Con-con-eah-ra, Cucoomphers,
Cucompners, Kokomcar). . = Serrano.

Cow-ang-a-chem. . . See Kow-ang-a-chem.

Genigueh (Genicuiches, Genigneihs, Genigueches, Geniguiehs). . . See
Jeniguech, Hanyuveche.

Gitahemuk (Gidanemuk, Gitanempk, Gikidanum, Gitanemum). . . See
Ké-tan-a-moó-kum, Ke-tañ-a-mwits.

Guapiabit (Guadalupe de Guapiabit). . . Rancheria about 30 leagues easterly from San Gabriel [perhaps in Cajon Pass], Nuez 1819 (Bancroft).

Han-me-nat. . . Nickname for Ké-tan-ä-mwah-kum, which see.

Hanakwiche. . . A Yuman name for Serrano (Kroeber).

Hanyuveche. . . Mohave name for Serrano proper (of San Bernardino Mts. = Jenigueche of Garces.-- Kroeber).

Homhoabit. . . Old village, probably Serrano, at Homoa, near San Bernardino. (Caballeria; Kroeber).

Irup (Jurupa). . . Same as Serrano (Ried). Jurupa was village in San Bernadino County at or near place of same name, on western outskirts of Riverside.

Jenigueche (Jenequiches, Jeneguechi, Jenegueches, Jenigueich, Jenigueih, Jenigueche, Janequeile, Jenequich, ^{Jenigueich} Jenigubich, Jenigurich, Juniguiz, Genigueche, Genigueh, Hanyuveche, Teniqueches, Tenicueches). . . Garces and Cortez name for San Bernardino Serrano. See Hanakwiche, Hanyuveche (Kroeber).

Jujubal (Jubuval). . . Rancheria on Santa Ana River not far from San Bernardino. -- Sanchez 1821. May be same as Jujubit.

Jujubit (Juyubit, Jububal?). . . One of 3 tribes formerly at San Gabriel Mission (de Mofras). Stock uncertain, but supposed to be Serrano because of the ending, bit.

Jurupa (Jurumpa, Jorupet). . . Serrano village on Jurupa grant near Riverside. Name Jurupa, previously used for a rancho, applied to the Indians or their village in 1856 by

Buschmann. . . The Indians of San Luis Rey River call the Serrano Marayas, and their language Marayash (Kroeber). . .

Ke'-tan-ä-moó-kum (Ke'-tah-nä-mwah'-kam, Ké'-tah-nah-mwits, Gitanemuk). . . Tejon Serrano's name for themselves. Commonly nicknamed

Ham-me-nat. -- cum

Ki-ve-at-am (Kaiviat-am). . . Name perhaps used by Serrano for themselves (Kroeber).

Ko-kó-em-kan' (Ko-ko'm-kam', Kokomcar). . . Serrano of San Bernardino. -- cum

Kokomcar. . . Serrano

Kow-an-ga. . . Serrano tribe said to have lived about Cahuenga and Tehunga, near San Fernando Valley. -- cum

Kow'-ang-a-chem (Cow'-ang-a-chem, Kah-wen'-gah). . . Serrano name for themselves (Barrows).

Kubahaivima (Kuvahaivima). . Mohave name for Tejon Serrano (Kroeber) (=Ketanamookum =Gitanemuk).

Kuvakhye. . . Mohave name for Tehachapi Serrano (Kroeber) [=Kah-wiś-sa= New-oó-ah.-- cum]

Ma'-e-am (Marayam, Maringints, Maringayam). . . The Luiseno of San Luis Rey River call the Serrano Marayam, and their language Marangakh (Kroeber). .Mahl'-ke name for Serrano of Morongo Valley =Morongo.-- cum

Ma'-ing-am. . .Mahl'-ke name for Serrano on E & NE side Mission Creek.-- cum

Maringints, . .Chemeweve name for Serrano proper (Kroeber)

Mayaintalap. .Yokut name for Tejon Ké-tan-a-moó-kum (Kroeber).

Mo-he-ah'-ne-um. . San Bernardino Serrano (name for themselves).-- cum

Mo-hiñ'-e-am (Möhineyam, Mohinyam). . Mohave River Serrano (Kroeber).

Mor-roñ-go (Maronga, Marongo, Morongo, Owongo). . Serrano name for village on Mission Creek (Kroeber). Cahuilla and Mahl'-ke name for Serrano tribe in Morongo Valley.--~~can~~ Same as Mar'-a-am.--~~can~~

Muhuvit. . Village "behind the hills of San Fernando" (Ried, Kroeber). Probably Serrano.

Muscupiabit (Moscopiabit, Muscupiabe, Amuscopiabit). . Old village (probably Serrano) at Muscupiabe, near San Bernardino. (Caballaria; Kroeber).

Nawiyat. . Chemeweve name for Serrano of Tejon (Kroeber). Ketanamookum.

Pah-ó-ve-am. . Mahl'-ke name for tribe on S edge of Mohave Desert along N base of San Bernardino Mts. between Arrastre Creek and Corral Rock.--~~can~~ [may be Piute tribe?]

Pitanta. . (Pitant). . Chemeweve name for Mohave Desert Serrano (=Mohineyam, Kroeber).

San Benito. . . Former Serrano village near source of Mohave River

"3 leagues NE over the mts. from San Bernardino Valley.

San Sebastian (San Sebastian Peregrino, San Sevastian). . Former village mentioned by Font and by Garces.

Santa Manuel. . . Spanish name for Serrano village 10 miles from San Bernardino.

Serrano (Serano, Serranos, Serranno, Sorrano, Serrannas, Surranos) . . Large tribe in San Bernardino Mts. and adjacent region. See Mohineam.

Sisuguina (Rancheria del Diablo). . Rancheria on desert some 55 leagues (165 Miles) easterly from San Gabriel Mission. Nuez 1819 (Bancroft).

Taktam (Takhtam). . Name used by Loew and Gatschet for San Bernardino Serrano (=Mo-he-ah'-ne-um. Taktum is the word for Man.--cm).

Tamankamyam ("Northerners"). . Warner Valley Agua Caliente name for Serrano (Boas; Kroeber). (Written Tamānqamyam by Boas).

Tecuiche. . . Jequich of San Gorgonio Pass.

Ter-kah. . . Mahl'-ke name for tribe in Little Morongo Valley.

Toi-be-pet (Toibi-pet, Toybipet). . . Village at San José, near San Bernardino (Ried). Probably Serrano.

Tolocabi (Tolocabit). . . Old Serrano place (village?) at San Timotea (Redlands). Caballeria; Kroeber.

Topipabit. . . Rancheria on desert 8 leagues from Atongaibet & 18 leagues (54 miles) from Guapiabit.--Nuez 1819 (Bancroft).

Twenty-nine Palms. . . Village on S border Mohave Desert at N base San Bernardino Mts.

Vanyume. . . Mohave name for Serrano of lower Mohave River (Kroeber).
= Benene of Garces = Mohineyam.

Wachbit. . . Former Serrano village where San Bernardino now is. May be same as Wah-ah'-cham.

Wah-ah'-cham. . . Tribe^E of Yuki^Epian. Reaching mouth of Santa Ana Canyon and up into mountains.-- *cu*

Witanghatal. . .Tübotélobelā name for Ketanamookum (Kroeber).

Yu-kí-pi-am (Yukaipa, Yucaipa, Yukaipat). . Tribe along S base San Bernardino Mts. from the Arrow S to Riverside and easterly. -- cum Village (Kooś-tam or Serrano) E of Redlands. Called Yukaipat by the Serrano (Caballeria; Kroeber). Appears to be same as Kooś-tam of the Cahuilla. -- cum

Mawenok Villages

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MA-WE-NOK VILLAGES

(On Mad River from North Fork up 21 miles in
air line, to ranch of John Ahlgren)

Me-měh...On Mad River. *cum*

Til-chwā-hu-ut...On Mad River. *cum*

Tsā-te-tis-tin...On Mad River about 10 miles above Koebel. *cum*

Tseng-nah-neng-ah-ten...(= rocks across river) Uppermost one
of tribe and big village. *cum*

Nomin or Shamen tribes and villages

NOMIN OR SHA-MEN TRIBES AND VILLAGES.

Am-~~et~~ah-te (Amōtati Barrett)... Village on S bank Big Stony Creek
3 1/2 miles W of Stonyford (Barrett)

Bak-kum-tah-tā (Bak-kun-tā-te, Bakamtati Barrett)... Old village
on site now occupied by flour mill on Stony Creek
just W of Stony Ford. Called Torode'hlab-be by
the Patwin. - *Chm*

Bes-sah-e'-chil tah-tā (Bes-se-s'-chil)... Present Stony Ford
Rancheria on Stony Creek 2 1/2 miles W of Stony
Ford. Also called Bo-de-tā. - *Chm*

Bō-de-ta... Present Stonyford rancheria. Same as Bes-sah-e'-chil. - *Chm*
Che-e-te-do (Teeetido Barrett). Village 3 1/2 miles N. of Stonyford + 1 mile W. of Stony Cr.
(Barrett)

Chok'hlabē (ToōkLabe Barrett)... Patwin name for Kakōskal on Big
Stony Creek 2 1/2 miles N of Stonyford (Barrett)

Doo-hool-tam-te'-wah (Dūhūltamtīwa)... Old village on N bank Big
Stony Creek immediately N of Stonyford (Barrett).
Called Nomin'hlab-be by the Patwin.

Iwil-han-nom... Yuke name for Stony Ford tribes (Barrett)

Kah-ko-shahl' (Kakōskal Barrett)... Village on Big Stony Creek
2 1/2 miles N of Stonyford (on Bickford Ranch.
Called Chóklabby by the Patwin) Barrett

Kah-tak-ta (Katakta Barrett)... Old village on Big Stony Creek
1 1/2 miles N of Stonyford (Barrett)

Mi-hil-tam-te-wah (Mihiltantiwa Barrett)... Old village near
foothills E of Big Stony Creek 3/4 mile NE of
Stonyford (Barrett)

Nomin (Nomenkla, No'-min-'hlab-be, No-min-klab-by; NominLabe
Barrett)... Patwin name for old village on N bank
Big Stony Creek just N of Stonyford. Called
Doo-hool-tam-te-wah by their own tribe

No'-pno-kā-we (Nōpnōkēwi Barrett)... Patwin name for present
Stony Creek rancheria. Called by themselves
Bes'-se-e'-chil.- *com*

O-de'-lah-ka (Odilaka Barrett)... Old village on S bank (Big?)
Stony Creek 2 miles W? of Stony Ford (Barrett)

Pah-katch-ah'-hoo-yah (Pakatchāhūya Barrett)... Old camp site
half way up SE slope of St. John Mt. (Barrett)

Shā'-men... Their name for themselves

Tah'-tah-shah (Tataoa Barrett)... Old village on Stony Creek 2
miles N of Stonyford (Barrett)

Too'-roo-roo-ri-be-da (Tūrūrūraibida Barrett)... Old village on
Middle Fork Big Stony Creek 1 mile from junction
with S Fork (Barrett)

To-ro-de-'hlab-be (TorodīLabe)... Patwin name for Bakumtahtā
rancheria on S side Stony Creek at site of grist
mill just W of Stony Ford (Barrett)

Tshee'-te-do (Tseetīdō Barrett)... Old village 3 1/2 miles N of
Stonyford and 1 mile W of Big Stony Creek (Barrett)

Wah'-im-moon (Waimūn Barrett)... Old camp site near summit of
St. John Mt. (Barrett)

The Olamentko and their villages

C. Hart Merriam
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THE OLAMENTKO AND THEIR VILLAGES.

Ah'-kum-tut'-tah... Kanamara name for Bodega Olamentko. - *can*

Ah-wah'-che... Old village at mouth of Valley Ford Creek. - *can*

Bo'-da-gā'-n-u (Wah-da-gā'-n-u)... Spanish name for Indians at

Bodega. - *can*

Bodega... Name applied by Ludwig (1858) & others to Olamentko Indians about Bodega Bay.

Hahpahmoo (Hapamu Barrett)... Camp on coast 2 miles S of Duncan Point

He-lah-pat'-ti... Old village on NE shore Bodega Bay just S of Jinancy's store (Barrett)

He-me-tah'-gah-lah (Himetagala Barrett)... Old village on mesa at SE end Bodega Bay (Barrett)

Ho-tah'-kah-lah... Old village on NE shore Bodega Bay, nearly due N of entrance to Bay. (Barrett)

Ken'-ne-ko'-no... Old village at Bodega Corners (Barrett)

Koo-yā'-ye... Olayome name for Olamentko. - *can*

Lak-ken-hoo'-yah... Old village on W shore of N end of Bodega Bay (Barrett)

Lōk-lo... Hookooeko name for Bodega tribe. - cum

O-lah-ment'-ko

^ { Olamentke (Olamentko)... Bodega Bay tribe (Kostromitonow)

O-yā-moo'-koo (Ōyēmūkū Barrett)... Village on sand bar at mouth of Salmon Creek. Barrett calls it Pomo

Pool'-yah-lā-kum... Old village at mouth of Salmon Creek - cum
 (Pool'-yah, Pulia) northernmost village of tribe

Soo'-woo-te-ne (Sūwūtene Barrett)... Old village on Capt. Smith's Adobe Ranch 1 mile N of Bodega Corners (Barrett)

Tah-oo-wahk-poo'-lok (Taūwākpūlok Barrett)... Old village on small pond 3/4 mile N of N shore Bodega Bay (Barrett)

Te'-wut-hoo-yah... Old village site on Bodega Head. - cum

To'-kah-oo (To'-kaū Barrett)... Old village on W shore Bodega Bay "almost due E of Bodega Head" (Barrett).

Wah'-dā-gā-ñu... See Bodegañu.

Wel-lā-no-man-nook... Mi-yahk'-mah name for Indians of Freestone-Bodega region (in other words for all Mewan people west of themselves). - cum.

Olhonian tribes, bands and villages

OLHONEAN TRIBES, BANDS, AND VILLAGES

[Names marked # are positive Olhonean; others are presumably Olhonean]

^{Atenoma}
#Abmoctac. .Rancheria tributary to Mission Dolores (Taylor 1861).

Absayme, Absayruc = Ansaimes.

[Acalanes = Saclan = Mewan not Olhonean]

#Ā-chēs'-tah (Achasta, Achastas, Achastli, Achastlian[s], Achastliens, Achastlier, Achastlies, Achiesta, Achista, Ah-ches-ta-kwas, Huiñirren, Huinyirren, Wen'-yah-ren)... .Tribe & rancheria formerly at Monterey. Language essentially the same as Kah-koon. --*Chum*

#Achilia, (Achilla) . Rancheria tributary to Santa Cruz Mission in 1819 (Taylor 1861).

Acnagis. . Rancheria tributary to Mission Dolores (Taylor 1861).

Acyum... . Rancheria tributary to Mission Dolores (Taylor 1861).

Aestaca. . Rancheria tributary to Santa Cruz Mission in 1819 (Taylor).

#Agtism. . Rancheria tributary to Santa Cruz Mission in 1819 (Taylor 1860)

Aguasajuchium, Aguasto = Ah-wash-tes.

#Ah-wash-tes (Ahwashtees, Ahwaste, Ahwastes, Aguasajuchium, Aguasto, Apuasto, Ashwashtes, Habasto). . One of the 5 Costanoan tribes mentioned in Schoolcraft as gathered at San Francisco Mission.

✓ Ā-kwas-was. . Hoomontwash name for Ho'-de-on' tribe formerly at Santa Cruz.-- can

#Alchones Olhones. tributary in 1812 to Santa Cruz Mission (Taylor 1860).

#Alcoz. . Rancheria formerly in Pajaro Valley (Taylor 1860).

Aleta, Aleytac. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Al-tah-mos (Altahmo[s], Altajumi, Altajumo, Altatmos). . One of the 5 Costanoan tribes on San Francisco Bay (Schoolcraft, Ludwig, Gatschet).

Altanui. . Rancheria tributary to Mission Dolores (Taylor, 1861).

Aluenchi. . Rancheria tributary to Mission Dolores (Taylor 1861).

Amutaja. . Rancheria tributary to Mission Dolores (Taylor 1861).

Anamás. (Anamon). . Rancheria tributary to Mission Dolores (Taylor 1861).

Anchin . . Rancheria tributary to Mission Dolores (Taylor 1861).

#Animpayamo. . Katlendarucas rancheria on Pajaro River, or between it and Salinas River, 1774-1782, (Taylor 1860).

OLHONEAN

Ansaimés (Absayme, Absayruc, Ansaimas, Ansaimé, Ansayames, Ansaymas, Ausaima, Ausaymas, Asisines). . . Tribe or band in valleys & mountains in vicinity of San Juan, San Benito Co.

Ansaimas (Taylor 1860). . . Rancheria proper to Santa Cruz Mission (Taylor 1860). . . **Ansaimas** = Indian name of site

#Apil. . Rancheria tributary in 1819 to Santa Cruz Mission (Taylor 1860)

#Apuasto = Ah-wash-tes. . .

Aramay. . Rancheria tributary to Mission Dolores (Taylor 1861).

Balbana (Balban, Balbanes, Balbanen, Balgan, Balgonas, Balgeras, . . .

#Ashwashtes = Ah-wash-tes . . . Tribe about St. Diablo.

Asisines = Ansaimés

Aspasniagan . . Rancheria tributary to Mission Dolores (Taylor 1861).

[**Aspasniagan** = Ennesen, referred to in Handbook as Olhonean].

Calandaru = Kah-koon-ti-rook.

Assunta. . Rancheria tributary to Mission Dolores (Taylor 1861).

Calandaru, Calandaru . . .

Asystarca. . Rancheria tributary to mission San Juan Bautista

Asystarca (Bancroft 1884). . . rancheria on Pajaro River, or between it & Salinas River 1774-1782 (Taylor 1860).

Atarpe (Oturbe, Uturpe). . Rancheria tributary to Mission Dolores

Atarpe (Taylor 1861). . . Rancheria tributary to Mission Dolores (Taylor 1861).

Atenomac. .Tribe from which converts were drawn for mission at
Chaloma (or Sonoma in 1823 (Bancroft 1885). 15 miles NW of Santa Cruz
Mission, Calif. (Taylor 1860).

#Aulintac (Aulintaca, Aulintacs). . "Rancheria proper to Santa Cruz
Mission" (Taylor 1860). Aulintaca = Indian name of site
of Santa Cruz Mission (Taylor). 15 miles NW of Santa Cruz
Mission, Calif. (Taylor 1860).

#Ausaima, Ausaimas, Ausaymas = Ansaimes.

Charigtas. . Rancheria tributary to Mission Dolores (Taylor 1861).

Bolbone (Bolbon, Bolbones, Bolbonès, Bolgon, Bolgones, Bolgeres,
Bulbones, Volvon, Volvones). . Tribe about Mt. Diablo.

Chapanay = Chapana.

Cachanegtac . . Rancheria tributary to Mission Dolores (Taylor 1861).

Cakanaruk = Kah-koon-ti-rook.

#Calendaruc, Calendo Ruc = Kalindaruk.

#Capanay (Chapana) . . Katlendarucas rancheria on Pajaro River, or
between it & Salinas River 1774-1782 (Taylor 1860).

Caprup. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Chalumu (Chalumi) . Rancheria formerly 1 mile NW of Santa Cruz
Mission, Calif. (Taylor 1860). Indian at Santa Cruz
near Monterey.

#Chanech. . Rancheria formerly in Santa Cruz Co.; in 1819 tribu-
tary to Mission of Santa Cruz (Taylor 1860).

Rancheria apparently near Arroyo San Juan, tributary to
Mission San Juan Bautista in 1800 (Bancroft 1884).

Chanigtac. . Rancheria tributary to Mission Dolores (Taylor 1861).

Chanigto, Carquines, Carquines - Karwin.

Chapana = Capanay. (San Lorenzo) . Spanish name given to rancheria
1 league N of Ft. San Nuevo (Portola Exped. 1769).

Chaypa. . Rancheria tributary to Mission Dolores (Taylor 1861).

[Chaypa, Chacanae = Sorian = Mexican name Olhonean].

Chayuta. . Rancheria tributary to Mission Dolores (Taylor 1861).

[Chayuta, Chayuta, probably Chayuta] . "The Chayuta rancheria is
at Salinas, and as far as San Benito ranch, it is in
the canon of the Arroyo of San Lorenzo & is all the hills
& of the [Salinas] Mission" (Taylor 1861).

Carascan. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Carmelano, Carmelaño. . Spanish name for Indians at Carmel Mission,
near Monterey.

#Carmentaruka . . Rancheria formerly near Mission Carmelo (Taylor 1860).

Carnadero . . Rancheria apparently near Ansaimé and tributary to
mission San Juan Bautista in 1800 (Bancroft 1884).

#Carquin, Carquines, Carquinez = Karkin.

#Casa Grande (San Juan Nepomuceno). . Spanish name given to rancheria
1 league N of Pt. Año Nuevo (Portola Expd. 1769)

Chiletas. . Rancheria tributary to Mission Dolores (Taylor 1861).

Cazopo. . Rancheria tributary to Mission Dolores (Taylor 1861).

Chilivra. . Rancheria tributary to Mission Dolores (Taylor 1861).

[Chaclan, Chaclanes = Saclan = Mewan not Olhonean].

Chorasi. . Rancheria formerly near Santa Cruz Mission (Taylor 1860).

Chagunte. . Rancheria tributary to Mission Dolores (Taylor 1861).

Chichistes. . Rancheria tributary to Mission Dolores (Taylor 1861).

[Chalone, Chalones, probably Ennesen] . . "The Chalones had clans E
of Soledad, and up as far as San Benito ranch, & also in
the canada of the Arroyo of San Lorenzo & in all the hills
E of the [Soledad] Mission" (Taylor 1860).

Charrutao, Charrutao. . Rancheria tributary to Mission Dolores
(Taylor 1861).

OLHONEAN

Chapugtac. . . Rancheria tributary to Mission Dolores (Taylor 1861).

Chausita . . Tribe formerly represented at Mission San Juan Bautista
(Hist. Monterey Co., 1881).

Chayen. . Rancheria tributary to Mission Dolores (Taylor 1861).

Claraños. . Spanish name for Indians of Santa Clara Mission.

Chicutae (Chicutae Aestaca). . Rancheria in 1819 tributary to Santa
Cruz Mission (Taylor 1860).

Chiguau. . Rancheria tributary to Mission Dolores (Taylor 1861) .

Chipisclin. . Rancheria tributary to Mission Dolores (Taylor 1861).

Chipletas. . Rancheria tributary to Mission Dolores (Taylor 1861).

Chiputca. . Rancheria tributary to Mission Dolores (Taylor 1861).

✓ Cho-chān-yos. . Name used by Hoomontwash for Indians at & N of
Santa Clara. --- cum

#Choromi. . Rancheria formerly near Santa Cruz Mission (Taylor 1860).

Chúchictac. . Rancheria tributary to Mission Dolores (Taylor 1861).

Chupcan, Chupcanes. . . Village at E end Carquines Strait visited by
Fray Narciso Duran in May 1817.

Churmutce, Churmutcé. . Rancheria tributary to Mission Dolores
(Taylor 1861).

Chuscan. . Rancheria tributary to Mission Dolores (Taylor 1861).

(Taylor 1861). Across the Bay from San Francisco in 1797.

Chutchin. . Rancheria tributary to Mission Dolores (Taylor 1861).

Chynau. . Rancheria tributary to Mission Dolores (Taylor 1861).

(Hist. Monterey Co., 1881).

Clareños. . Spanish name for Indians of Santa Clara Mission.

(Culul - Koo-lool).

#Coast Indians = Costano

Cynlahuma... Tribe formerly represented at San Juan Bautista Mission

Conop. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Coot. . Rancheria tributary in 1819 to Santa Cruz Mission (Taylor 1860).

(Caguan, probably Caguan)

Copcha. . Tribe formerly represented at Mission San Juan Bautista

(Hist. Monterey Co. 1881). or Caguan, referred to in

Handbook as Caguan

COSTANOAN FAMILY (Costaños). . Stock name (Powell 1891).

(Caguan - Caguan, referred to in Handbook as Caguan)

#Costano (Coast Indians, Costanes, Costanoan, Costanoes, Costanos,

Clareños, Costaños, Costos). . Rancheria tributary to Mission Dolores (Taylor 1861).

Cotejen. . Rancheria tributary to Mission Dolores (Taylor 1861).

(Cotejen. . Rancheria tributary to Mission Dolores (Taylor 1861).

Cothsemejait. . Tribe formerly represented at Mission San Juan

Bautista (Hist. Monterey Co. 1881).

#Cuchian (Cuchillones)... Rancheria tributary to Mission Dolores
(Taylor 1861). Across the Bay from San Francisco in 1797
(Bancroft).

Cucunum...Tribe formerly represented at Mission San Juan Bautista
(Hist. Monterey Co., 1881).

#Culul = Koo-lool.

Cynlahuas....Tribe formerly represented at San Juan Bautista Mission
(Hist. Monterey Co., 1881)

[Eaguea, probably Esselen]

[Echantao (Ichenta, San Jose) Esselen or Ennesen, referred to in
Handbook as Olhonean]

[Echilat = Eslen, referred to in Handbook as Olhonean]

Elarroyde. . Rancheria tributary to Mission Dolores (Taylor 1861).

Flummuda. . Rancheria tributary to Mission Dolores (Taylor 1861).

Gamchines. . . Rancheria tributary to Mission Dolores (Taylor 1861).

Genau, Génau. . . Rancheria tributary to Mission Dolores (Taylor 1861).

Genche. . . Tribe formerly represented at Mission San Juan Bautista
(Hist. Monterey Co., 1881).

#Gergecensens (Gerguensens, Gerzuensens). . . Band or tribe formerly
between Alviso and Almaden mines (Taylor 1860). Sub-
division of so-called Thamien group (Handbook).

Giguay. . . Rancheria tributary to Mission San Juan Bautista (Bancroft)

[Goatcharones = Ennesen, referred to in Handbook as Olhonean].

Guanlan. . . Rancheria tributary to Mission Dolores (Taylor 1861).

Guayusta. . . Rancheria formerly at Pt. Pinos, near Monterey (Taylor 1860).

Guloismistac. . . Rancheria tributary to Mission Dolores (Taylor 1861).

Guylpunes. . . Rancheria tributary to Mission Dolores (Taylor 1861).

[See Hulpunes = Mewan].

Habasto[=Ahwash-tes?] . . . Rancheria tributary to Mission Dolores
(Taylor 1861).

Halchis. . Rancheria tributary to Mission Dolores (Taylor 1861).

Hor-de-on (Hardeon). . Tribe formerly at Santa Cruz. Principal village at Indian Potrero near present powder mill near Santa Cruz. -*can*

#Hauzaurni (Huzaymas?) Rancheria formerly near Santa Cruz Mission (Taylor 1860).
[Santa (Hauzau), San Jose, probably *Esquiano*]

#Holtrochtas, Hottrochtas. . Rancheria formerly 2 miles NW of Santa Cruz Mission (Taylor 1860).
[Holtrochtas, Rancheria tributary to Mission Dolores (Taylor 1861). (Gives on San Juan Bautista (Taylor 1860))]

#Hoo-mont-wash. . Tribe in San Juan Valley, San Benito Co. (Mutsun of authors, but Moot-soon was merely the name of a village). -*can*

Horocroc. . Rancheria tributary to Mission Dolores (Taylor 1861).

[Huacharones = Ennesen, referred to in Handbook as Olhonean]

#Huachi. . Former Costanoan village near Santa Cruz Mission (Taylor 1860)

#Hualquilme. . Rancheria formerly in Santa Cruz Co., in 1819 tributary to Santa Cruz Mission (Taylor 1860).

Huchones (Huchun, Huchunes). . Tribe occupying shore of San Pablo Bay in 1811 from Pt. San Pablo to Pt. Pinole (Bancroft, after Abella MS, 1811). Tributary to Mission Dolores (Taylor 1861).
[mentioned by Garcia in 1812 (Bancroft)]

[Huimen (Guimen, Guymen, Uhimen). . = Hoo-koo-e-ko]

Huinyirren, Huiñirren = Wen-yah-ren.
[Bautista (Taylor 1860)]

Hunctu. . Rancheria tributary to Mission Dolores (Taylor 1861).

Agulicarn. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Huocom. . Rancheria in Santa Cruz Co.; in 1819 tributary to Santa Cruz Mission (Taylor 1860).

Tashier (Wuchiyumbe). . Rancheria tributary to Mission Dolores (Taylor 1861).

[Ichenta (Echantac, San Jose, probably Esselen)

US Geog. shows it to be Olhonean.

Iratae. . Rancheria tributary to Mission San Juan Bautista (Taylor 1860)

Junatua. . Rancheria tributary to Mission Dolores (Taylor 1861).

Ismuracanes . . One of 4 tribes of the Monterey region mentioned by Galiano, 1802.

Javica. . Rancheria tributary to Mission Dolores (Taylor 1861).

Itáes. . Rancheria tributary to Mission Dolores (Taylor 1861). [Given as Chumashan in Handbook]

as I-chás-tah and close to Rooh-to-en.

Jarquín = Karkin. (*Kakinaruk, Kakontaruk, Kakontaruk*). . Village of

Kah-tan people at Point Sur.

Jasniga. . Rancheria tributary to Mission San Juan Bautista (Taylor 1860).

Katlenaruk (Kalenaruk, Calenaruk, Kallendaruk, Kallendaruk) . .

Jayaya. . Rancheria the other side of Santa Rita from San Juan Bautista mentioned by Garcia in 1812 (Bancroft)

Kab-ir-o-de-ro-ka (Kallendarukas, Kallendarukas) . . Band inhabiting

Jeboaltae (Teboaltac). . Rancheria tributary to Mission San Juan Bautista (Taylor 1860).

lives in lower Pajaro heads.

Kajual = Cayuse.

Joquizara. . Rancheria tributary to Mission Dolores (Taylor 1861).

Josquigard. . Rancheria tributary to Mission Dolores (Taylor 1861).

Juchium (Juchiyunes). . Rancheria tributary to Mission Dolores (Taylor 1861).

#Juichun. . Rancheria & language. Location unknown. De la Cuesta's

MS Vocab. shows it to be Olhonean.-- cam

Junatca. . Rancheria tributary to Mission Dolores (Taylor 1861).

Juniamuc. . Rancheria tributary to Mission Dolores (Taylor 1861).

Juris. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Kah'-koon (Kakonda, Kakonta). . Tribe at Sur and Carmel; inhabitants of
Kah'-koon'-ti-rook (Cakanaruk). Language essentially same
as A'-chēs'-tah and close to Room'-se-en.-- cam

#Kah'-koon'-ti-rook (Cakanaruk, Kakonkaruk, Kakontaruk). . Village of
Kah'-koon people at Point Sur.-- cam

#Katlendarook (Calendaruc, Calendo Ruc, Kathlendaruc, Kalindaruk) . .
Extinct village near mouth Salinas River. (Taylor 1860).

#Kat-len-da-roo-ka (Katlendarucas, Katlendarukas). . Band inhabiting
village of Katlendarook. Also, used by Taylor in tribal
sense for all lower Salinas & lower Pajaro bands. --cam

Kapanai = Capanay.

#Karkin (Carquin, Carquines, Carquinez, Jarquin, ^{Kär-ken,} Karquines, Korekins, Karkin Indians, Sutsumu, Tarquines, Tarquimenes). .

Tribe S of Suisun Bay from Strait of Carquinez easterly to mouth of San Joaquin (Kotzebue 1830). Shown by De la Cuesta's MS Vocab. to be Olhonean.--*can.*

Kathlendaruc, Katlendarucas, Katlendarukas = Kalindaruk.

Korekins = Karkin.

3. Ko'-re-ak'-kah (Korekins, Coreacas). . Tribe S of Suisun Bay, probably same as Karkins.

#Koo-lool (Culul, Kulul). . Katlendarucas rancheria on Pajaro River or between it & Salinas River in 1774-82 (Taylor 1860).

Lamsim. . Rancheria tributary to Mission Dolores (Taylor 1860).

[Libantone = Mewan or Pomo, 3-1/2 miles NW of Petaluma, referred to in Handbook as Olhonean]

Lithenca. . Rancheria tributary to Mission San Juan Bautista (Taylor 1860).

Livangebra (Livangelva, Luianeglua). . Rancheria tributary to Mission Dolores (Taylor 1861).

#Locobo . . Rancheria formerly in Santa Cruz Co.; in 1819 tributary to Santa Cruz Mission (Taylor 1860).

#Lucayasta (Lukaiasta). . Katlendarukas rancheria on Pajaro River or between it and Salinas River (Taylor 1860).

#Luchasmi (Malin Luchasmi)^{Mallin} . . Rancheria^{in Santa Cruz Co.; in 1819} tributary to Santa Cruz Mission (Taylor 1860).

Luidneg. . Rancheria tributary to Mission Dolores (Taylor 1861).

Massinum. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Mallin, Malin Luchasmi = Luchasmi.

Malmí. . Rancheria near Santa Cruz. visited by Moraga in 1816 (Bancroft)

Malvaitas. . Rancheria tributary to Mission Dolores (Taylor 1861).

Matalan (Matalanes, Matalánes, Matalans, Mitline, Mitliné). . Tribe on San Francisco Bay (Humboldt)

Mitaldejama. . Rancheria tributary to Mission San Juan Bautista (Taylor 1860).

#Monterey Indians. . Costanoan Indians of Monterey Co. (Handbook).

#Moot-soon (Matsun, Maçones, Motssum, Motsunes, Moutsones, Moutsunes, Mozones, Mutseen, Mutseer, Mutser, Mutsera, Mutsun, Mutsuns, Mutsunes, Mutxuna, Mutzunes, Nuthesum). . Tribe inhabiting San Juan Valley, San Benito Co., Calif. near Mission San Juan Bautista. Name of the place or village was Moot-soon; of the tribe or people Hoomontwash.-- *can*

Muingpe. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Mustac, Mustak. . Katlendarucas rancheria on Pajaro River, or between it and Salinas River (Taylor 1860).

Naig. . Rancheria tributary to Mission Dolores (Taylor 1860).

Naique. . Rancheria tributary to Mission Dolores (Taylor 1860).

#Nohioalli. . Rancheria in Santa Cruz Co.; in 1819 tributary to Santa Cruz Mission (Taylor 1860).

Notaliths. . Tribe formerly represented at Mission San Juan Bautista (Hist. Monterey Co.)

#Nuthesum = Moot-soon . . Extinct village between Salinas & Pajaro rivers, who afterwards became the Mutzunes of San Juan Mission! (Taylor).

#Nutnur. . Rancheria formerly in Pajaro Valley (Taylor 1860).

#Ochoyos. . Rancheria in Santa Cruz.; in 1819 tributary to Santa Cruz Mission (Taylor 1860).

Olestura. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Ol-hones (Olhones, Alchones, Ohlones, Olchones, Olhon, Oljon). .
Tribe on W side San Francisco Bay = Costañes of Spaniards.

Olmolococ. . Rancheria tributary to Mission Dolores (Taylor 1861).

Olpen. . Rancheria tributary to Mission Dolores (Taylor 1861).

#O-lum-ko. . Name, meaning 'South-people' given me by Tomales Bay
Hoo-koo-e-ko for tribe on S side of San Francisco Bay;
and by Bodega Bay Olamentko for Tomales Bay tribe.--

Ompivromo. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Onbi. . Rancheria formerly near Santa Cruz Mission (Taylor 1860).

Onextaco (Orestaco). . Rancheria tributary to Mission San Juan Bautista
(Taylor 1860).

Onixaymas. . . Rancheria tributary to Mission San Juan Bautista (Taylor
1860).

#Oroysom (Oroyjon, Oroyson, Oryson). . Name of San Jose Mission site
on the Alameda (Bancroft).

#Osacalis (Souquel). . Rancheria in Santa Cruz Co.; in 1819 tributary
to Santa Cruz Mission (Taylor 1860). *Present Souquel?*

Otoacte. . Rancheria tributary to Mission Dolores (Taylor 1861).

Oturbe = Atarpe.

Ousint. . Rancheria tributary to Mission Dolores (Taylor 1861).

Pelloquis, (Peltchwis, Poytoquis, Poytoquix). . Rancheria tributary to San Juan Bautista Mission (Taylor 1860).

Pagnines, (Pagosines, Paycines, Paisin, Paysim). . Rancheria tributary to Mission San Juan Bautista (Taylor 1860). Probably

Ennesen. Bay (Barrett)

Pajaro, Rancheria del. . Spanish name given to Indian rancheria on Pajaro River near coast (Portola Expd. 1769).

Paleños. . Rancheria about 5 leagues from Santa Clara Mission mentioned by Viader in 1810 (Bancroft).

Patnetac. . Rancheria tributary to Mission Dolores (Taylor 1861).

Paucho. . Tribe formerly represented at Mission San Juan Bautista. Hist. Monterey Co., 1881)

#Payanmin. Rancheria formerly near Santa Cruz Mission (Taylor 1860).

Petlenum or Petaluma. . Rancheria tributary to Mission Dolores (Taylor 1861).

Pitem (Pitemens, Pitemis, Pitemas, Pitemis, Pittemen). . Said to be Sacramento River tribe members of which were at Mission Dolores in 1816. Also as rancheria visited on Expd. from San Francisco to Santa Cruz!

#Poitoiquis, (Poitokwis, Poytoquis, Poytoquix). . Rancheria tributary to San Juan Bautista Mission (Taylor 1860).

#Polye (Polaya, Polya). . Hookooeko name for language of tribes on S side S F Bay (Barrett)

Quab. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Popelout, (Popeloutchom, Popeloutechom, Poupeloutehun) . . Name of site of San Juan Bautista Mission.

Pouxouoma. . Rancheria tributary to Mission San Juan Bautista (Bancroft)

Proqueu. . Rancheria tributary to Mission Dolores (Taylor 1861).

Pructaca. . Rancheria tributary to Mission Dolores (Taylor 1861).

Pruristac. . Rancheria tributary to Mission Dolores (Taylor 1861).

Puichon. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Pulgas (San Ibon). . Spanish name given to rancheria on coast at Purisima Creek, below Half Moon Bay (Portola Expd. 1769)

Purutea. . Rancheria tributary to Mission Dolores (Taylor 1861).

Puycone. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Pytoguis, Pytogius. . . Katlendarucas rancheria on Pajaro River or between it and Salinas River (Taylor 1860).

Quemelentus. . Rancheria tributary to Mission Dolores (Taylor 1861).

Quet. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Quirote^{Quisito?} (Quirogles, Quiróles, Quirote). . Tribe on S F Bay (Humboldt)

#Ro-mo-nans (Romahumons, Romanons, Romonan, Romanons, Rowanans). .

Tribe on San Francisco Peninsula. Said by Taylor to be name of site of Mission Dolores.

✓ #Room-se-ení (Rumsen, Rumsens, Rumsenes, Rumsène, Rumsien, Runcien, Runcienes, Runsien, Runsienes, Runsines, Ruslen). . Tribe formerly living in hills SE of Monterey. Spoke essentially same language as A-chés-tah of Monterey & Kah-koon of Sur & Carmel.-- *can*

#Ro-ibon. . See Fulgan.

Sacatonofot (Sanjovot, Ranchinas?). . Tribe or band represented at San Carlos Mission, Monterey in 1811 (Krober).

#Sachuen. . Rancheria formerly in Santa Cruz Co.; in 1819 tributary to Santa Cruz Mission (Taylor 1860).

[Saclan (Chaclan, Chacalanes, Sacalanes, Saklans, Soclan etc) De la Cuesta's MS Vocab of Saclan proves^u to be Mewko of Mewan -- not Olhonean.--~~can~~]

Sadan, Sadanes, Sadaues. . Rancheria tributary to Mission Dolores (Taylor 1861).

Sagin. . Rancheria^{formerly} in Santa Cruz Co.; in 1819 tributary to Santa Cruz Mission (Taylor 1860).

Sagunte. . Rancheria tributary to Mission Dolores (Taylor 1860).

Sakhone, Sakhones. . Sakhones clan had rancherias on ranchos^{now} known as Loucitta, Tarro, National Buen Esperanza, Buena Viesta. name Sakhones also applied to place where Soledad Mission stands (Taylor 1860).

#Salson (Salse, Salses, Salsen, Salsona, Salsonas, Salzon). . Tribe living 15-1/2 miles SE of site of Mission Dolores (Palou 1787)

Sanchines. . Rancheria tributary to Mission Dolores (Taylor 1861).

#San Ibon. . See Pulgas.

Sanconeños (Sanjones?, Sanchines?). . Tribe or band represented at San Carlos Mission, Monterey in 1811 (Kroeber)

[San Jose (Echantac, Ichenta) = Esselen or Ennesen]

#San Juan Nepomuceno. .See Casa Grande.

San Mateo. . Name applied to group of rancherias S of San Francisco peninsula in 1776 (Bancroft)

#Santa Clara. . Referring to Indians under jurisdiction of Santa Clara Mission.

Santa Teresea = Tukutnut.

Saraise. . Rancheria tributary to Mission Dolores (Taylor 1861).

Sargentaruk (Sargenta rucas, Sargenta rukas, Sargentarukas, Sirkhintaruk). . Rancheria near Carmel Mission in 1782, 7 leagues S & E of Carmel River (Taylor 1860). Village at Sargent's ranch, on or near Carmel River about 20 miles from its mouth.. (Room-se-en) --- *can*

Sarontac. . Rancheria tributary to Mission Dolores (Taylor 1861).

Satamuo (Saturaumo). . Rancheria tributary to Mission Dolores (Taylor 1861).

Saucon. . Rancheria tributary to Mission Dolores (Taylor 1861).

Seunenes, (Sennenes). . Tribe apparently in Mt. Diablo range (Bancroft)

Sespesuya. . Rancheria across bay from San Francisco, apparently near strait of Carquines in region of Suisun (Bancroft after Moraga 1810).

#Shiuguermi. . Rancheria formerly near Santa Cruz Mission (Taylor 1860).

#Shoremee. . Rancheria formerly near Santa Cruz Mission (Taylor 1860).

Sicca. . Rancheria tributary to Mission Dolores (Taylor 1861).

Sichican. . Rancheria tributary to Mission Dolores (Taylor 1861).

Silolamne. . Tribe formerly represented at Mission San Juan Bautista
(Hist. Monterey Co. 1881).

#Siocotchmin, Sio Cotechmin. . Rancheria formerly near Santa Cruz
Mission (Taylor 1860).

Sipanum. . Rancheria tributary to Mission Dolores (Taylor 1861).

Siplichiquin. . Rancheria tributary to Mission Dolores (Taylor 1861).

Sirkhinta, Sirkhintaruk = Sargentaruk.

Siscastac. . Rancheria tributary to Mission Dolores (Taylor 1861).

Sitintajea. . Rancheria tributary to Mission Dolores (Taylor 1861).

Sitlintaj. . Rancheria tributary to Mission Dolores (Taylor 1861).

Sittintac. . Rancheria tributary to Mission Dolores (Taylor 1861)

Thamien? Tares?

#Socoisuka, (Socoisukas, Socoysukas) . . Band between Almaden cinnabar mines & Alviso Landing, Santa Clara Co. (Taylor 1860).

Tribe in Santa Clara Valley between Coyote & Guadalupe rivers and country W of San Jose to the mts. (Bancroft).

Soisehme. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Solomnies (Sulones). . Tribes formerly living near Mission Dolores (Taylor 1860).

#Souquel. See Osacalis.

Ssalayme. . Rancheria tributary to Mission Dolores (Taylor 1861).

Ssichitca. . Rancheria tributary to Mission Dolores (Taylor 1861).

Ssipudca. . Rancheria tributary to Mission Dolores (Taylor 1861).

Ssiti. . Rancheria tributary to Mission Dolores (Taylor 1861).

Ssogereate. . Rancheria tributary to Mission Dolores (Taylor 1861).

Ssupichum. . Rancheria tributary to Mission Dolores (Taylor 1861)..

Subchiam. . Rancheria tributary to Mission Dolores (Taylor 1861).

Suchigin. . Rancheria tributary to Mission Dolores (Taylor 1861).

Suchni (Suchui). . Rancheria tributary to Mission Dolores (Taylor 1861).

#Sulones. . See Solomnies.

Sunchaque. . Rancheria tributary to Mission Dolores (Taylor 1861).

✓ #Sureños. . Spanish name for Indians at Point Sur. Same as Kah-koon.--can

Suricuama. . Rancheria tributary to Mission San Juan Bautista (Bancroft)

#Sutsunu. . The Karkin are also called Sutsunu (Arroyo de la Cuesta)

Tabin (Tuiban). . One of the Coast tribes of Middle Calif. (Langsdorff, 1813)

Talcan. . Rancheria tributary to Mission Dolores (Taylor 1861).

Temarox . . Rancheria tributary to Mission San Juan Bautista (Bancroft).

Tam-kan (Tamkan). . Inland tribe (Langsdorff 1814) referred doubtfully

to Costanoan (Handbook).
Tapé (Tapper?). . Rancheria beyond Santa Rita from San Juan Bautista,

mentioned by Garcia in 1812 (Bancroft).

✓ Tapper. . Rancheria of Kah-koon tribe at what is now Sargent's Ranch
in Carmel Valley.--can

#Tares (Socoisuka?, Thamien?). . Tribe in vicinity of Santa Clara

Mission in 1777 who had 4 rancherias nearby (Bancroft).

Tares = merely word for man

#Tarquines, Tarquimenes = Karkin.

Tatquinte. . Rancheria tributary to Mission Dolores (Taylor 1861).

Teboaltac (See Jeboltae). rancheria on Pajaro River, of between 14 and Salinas River, 1774-1782 (Taylor 1860).

#Tejey. . Rancheria formerly in Santa Cruz Co.; in 1819 tributary to Santa Cruz Mission (Taylor 1860).

#Thamien (Thamiena, Thamien, Thamlena, Socoisuka, Socoisukas, Socoysukas, Tares?) . . Tribe at S end San Francisco Bay at or near Santa Clara, between Alviso & Almaden mines. Totale. . Rancheria tributary to Mission Dolores (Taylor 1861). Same as Socoisuka? Said to be original name of Santa Clara Mission.

Tructa (Tructra). . Rancheria tributary to Mission San Juan Bautista (Engelhardt 1897; Hist. Monterey Co. 1881).

Thithirii. . Rancheria tributary to Mission San Juan Bautista (Bancroft)

Thrayapthre. . Tribe formerly represented at Mission San Juan Bautista (Hist. Monterey Co., 1881)

Toca. . Rancheria tributary to Mission Dolores (Taylor 1861).

Thuyayayay (Thuyayayay). . Tribe formerly having fishing camp on Coast

Timigtac, (Timita, Titmictac). . Rancheria tributary to Mission Dolores (Taylor 1861).

Tavaint (Santa Teresa, Tavaint). . Rancheria formerly near Monterey. Timsim. . Rancheria tributary to Mission Dolores (Taylor 1861).

Tipisastac, Tipsistaca. . Rancheria tributary to Mission San Juan Bautista (Taylor 1860).

Titiyu, Titiyú. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Tiubta. . Katlendarucas rancheria on Pajaro River, or between it and Salinas River, 1774-1782 (Taylor 1860).

#Tucudi. . Rancheria formerly near Santa Cruz Mission (Taylor 1860).

#Tomoy. . Rancheria formerly in Santa Cruz Co.; in 1819 tributary to Santa Cruz Mission (Taylor 1860).
Dolores (Taylor 1861).

Torose. . Rancheria tributary to Mission Dolores (Taylor 1861).

Uchilama (Uchilama). . Rancheria tributary to Mission San Juan

Totola. . Rancheria tributary to Mission Dolores (Taylor 1861).

Tructa (Tructra). . Rancheria tributary to Mission San Juan Bautista
(Engelhardt 1897; Hist. Monterey Co. 1881)

Urdure. . Rancheria tributary to Mission Dolores (Taylor 1861).

Tubisuste. . Rancheria tributary to Mission Dolores (Taylor 1861).

Uachta. . Rancheria tributary to Mission Dolores (Taylor 1861).

Tuca. . Rancheria tributary to Mission Dolores (Taylor 1861).

#Tuchayunes (Juchiyunes). . Tribe formerly having fishing camp on Goat Island, San Francisco Bay.

Tuiban. . See Tabin. Cruz Mission (Taylor 1860).

Tukatnut (Santa Teresea, Tucutnut). . Rancheria formerly near Monterey.
(Taylor 1860)

Uchrocha. . Tribe formerly represented at Mission San Juan Bautista

#Tu-lo-mos (Tulomo, Tulomos, Tuolomos, Tuolomonos, Tulumonos). . Tribe
on San Francisco peninsula (Adam Johnston).

Tupuic. . Rancheria tributary to Mission Dolores (Taylor 1861).

Tupuinte . . Rancheria tributary to Mission Dolores (Taylor 1861).

#Turami. . Rancheria formerly near Santa Cruz Mission (Taylor 1860).

Tuzsint. . Rancheria tributary to Mission Dolores (Taylor 1861).

Cooper, Monterey Co. (Taylor 1860).

Unijaima (Unyijaima). . Rancheria tributary to Mission San Juan
Bautista (Bancroft).

Wallam, (Walledam, Walayama). . Rancheria formerly within

Uquitinac. . Rancheria tributary to Mission Dolores (Taylor 1861).

Urebure. . Rancheria tributary to Mission Dolores (Taylor 1861).

Ussete. . Rancheria tributary to Mission Dolores (Taylor 1861).

Xisac (Xitocaa, Xituchal). . Rancheria tributary to Mission San Juan

#Utalliam. . Rancheria formerly in Santa Cruz Co.; in 1819 tributary
to Santa Cruz Mission (Taylor 1860).

Uyiron. . Rancheria tributary to Mission San Juan Bautista (Taylor

Utchuchu... Rancheria tributary to Mission San Juan Bautista (Taylor
1860)

Yacumi, (Yacumai, Yacumi, Yajumai). . Rancheria tributary to Mission

Uthrocus. . Tribe formerly represented at Mission San Juan Bautista
(Hist. Monterey Co. 1881).

Uturpe = Atarpe

Vagerpe. . Rancheria tributary to Mission Dolores (Taylor 1861).

Váctaca (Véctaca). . Rancheria tributary to Mission Dolores (Taylor 1861)

Volvon, Volvones =Bolbon.

Wachanaruka (Wachanarukas). . Rancheria on site of Salinas rancho of Cooper, Monterey Co.. (Taylor 1860).

[Wacharones =Ennesen, referred to in Handbook as Olhonean]

#Wallarmi, (Wallarmái, Walayomne). . Rancheria formerly within 10 miles of Santa Cruz Mission (Taylor 1860).

#Wen'-yah-ren =A'-ches'-tah (Huiñirren, Huinyirren).

Xisca (Xixcaca, Xixcaha). . Rancheria tributary to Mission San Juan Bautista (Taylor 1860).

Xivirca. . Rancheria tributary to Mission San Juan Bautista (Taylor 1860).

Yacmui, (Yacomui, Yacumi, Yajamui). . Rancheria tributary to Mission Dolores (Taylor 1861).

Yak-shoon. . Tribe formerly living on Salt Lagoon, Monterey region.

Language said to "differ entirely from all the others".---*cm*

(Yelamu (Yelamú, Yelmus). . Rancheria tributary to Mission Dolores
(Taylor 1860).

Yeunaba (Yeunata, Yeunator). . Rancheria formerly in Santa Cruz Co.;
in 1819 tributary to Santa Cruz Mission (Taylor 1860).

Yozeolos or Diosculos. . Band named after chief.

Ymunacam, Ymunakam. . Katlendarucas rancheria on Pajaro River, or
between it and Salinas River. (Taylor 1860).

Zaclom = Saclan?

Zomiomi. . Rancheria tributary to Mission Dolores (Taylor 1861).

Zacigin. . Rancheria tributary to Mission Dolores (Taylor 1861).

For possible Olhonian rancherias connected with La Soledad Mission, see list unidentified rancherias mentioned in La Soledad Mission Books, at back of Ennesen Tribe List.

Rancherias mentioned, but not located in
Santa Cruz Mission Books.

Alutca

Apape

Ap-la

Asan

Assim en los Tulares

Canila

Cemosas

Chaguajala

Cherchera

Chienta, Chientat

Chitactac

Chucu

Chuchumoy

Cotoni, Cotas or Santiago

Coyochi

Cumpas

Cupacta or Sta. Agueda

Cusnis

Changil

Enimchin

Etuachicoo

Galama, Jalama, Jala

Gualilit

Hoolsti

Huospisi

Huparia

Hupnia

Jasnil, Janil

Jutulane

Juyuyum

Juyusui

Linguehuamiti

Monesta, Monesta

Mutenne, Mitinne, Mitene or

San Rafael

Novocochi

Numcan

Nutualls, Notualls, Natualls

Ochombere

Oreschimas

Palaxmeti

Partacsi or San Bernardo

Petuehueyame

Piluisi

Puturuchi, Xuturuchi

Quichas, Quitchas

Rinitca

Ritacsi or Sn. Jose

Salachit

Sanayac

Satuntaca

-2-Santa Cruz. Not in Tribe Lists.

Sayant, Sayanta, San Juan Capistrano

Sayataca

Seneplo

Sipieyesi, Sipieiesh

Sitactac or San Franco.Xavier

Socoon or La Candelaria

Somonoxi, Somontao or Sta. Clara

Ssalij

Sselumetin

Suchesen or Del Corpus

Sumus

Sxajama

Ttelem

Tarata

Ttolani

Uypi, Oypi, U-ypa, Uypu, Guipi, San Daniel

Ucli, p. San Juan

Uculiu, Uculli, p. San Franco Xavier

Ustaca, p. San Franco Xavier

Utomso

Vocoon

Xahcano

Xoogumaco

Yasmayancus

Yihuinat

Yndilip

Patwin bands and rancherias

C. Hart Merriam
Papers
BANC MSS
80/18 c

PATWIN BANDS AND RANCHERIAS

Cah-cheal.....See Kah-sil

Chă-che (Cha)....Pawenan name for village on SW side of Sacramento River a little above Knights Landing. -- *can*. (Called Cha by themselves and located at Senator Baggs' place (Green). *Cha* May be different village)

Cham-met-co (Chametko, Cham-net-co)...Tribe meeting Treaty Commr. at Colusa, Sept. 9, 1851.

Chary....Name used by Gen. Bidwell for tribe between Sacramento and N or W Fk of Stony Creek.

Chi-mus-se....Pawenan name for Patwin tribe living along Sacramento River above Knights Landing (from Knights Landing up to Kah-sil). -- *can*.

Choo-hel-mem'-hlabe (TcūhelmenLabeBarrett)....Old village on Indian Creek 5-1/2 miles above its junction with Little Stony Creek (Barrett)

Co-ha-na (Co-he-na)....Tribe meeting Treaty Commr. at Colusa on Sacramento River, Sept. 9, 1851.

Colus, Colusi, Colouse, Colujse, Colusa, Corū, Corusie....See Koí-loos.

Co-pěh (Kopě, Cop-éh, Top-eh, Putos, Copte?)...Band on lower Putah Creek (Gibbs). May have been Poóewin.

PATWIN

Copte (Coptis)....See Kopte.

Coo-coo-a....Village next below Doc-doc, which was just below
Colusa ^{W.S.} (Green).

Coru, Corusies, Colusa....See Kó-loos.

Cow-peck....Village opposite Colusa (on Col. Wilkin's Farm). --W.S.Green.

Doc-doc (DacDacs, Dac-dacs, Doc-due, DueDuc, Duk-duk)...Village just
below Colusa (W.S.Green). Band meeting U.S.Treaty Commr.
at Colusa on Sacramento River Sept. 9, 1851.

Edé'hlah-be (Edilabe Barrett)....Village on Indian Creek 3 miles
S of confluence with Little Stony (Barrett).

Kah-sií (Cah-cheal)....Pawenan name for Patwin village on E side
Sacramento River above Si-yi. This was the northernmost
village of the tribe, the next village (Pe-dow-kah)
speaking a very different language. --*can*.
W.S.Green locates Cah-cheal "at the old Seven-mile House."

Ket-tee....Village at Princeton (14 miles above Colusa). --W.S.Green.

Kol-loos (Colusa, Colusas, Colus, Coluse, Coluses, Colusi, Colouse, Corū, Corusie, Colujse, Korúsi, Ko-rú-si)....Pawenan name for village on E side of Sacramento River not far above Sah-kaha and near present Colusa. --*cm*

Koolah'hlabe (Kūla'Labé Barrett)....Village on E bank Little Stony Creek 5-1/2 miles SW of junction of Indian Creek (Barrett)

Koon-de-he (Kūndihi Barrett)....Village on N bank Putah Creek probably about 8 miles above Winters (Barrett).

Kopte(Copte, Coptis)....Band near Marysville Buttes (Bidwell). Also mentioned by Bidwell among the Colusa Co. tribes.

Kūś....Pawenan name for village on E side Sacramento River above Pahí-hū. --*cm*

Kymatins (Ha'-me-ting?)....Near Marysville Buttes (Bidwell).

Lil'-ke.....Pawenan name for village about 3 miles above Fremont on W side Sacramento (None between it and Knights Landing).--*cm*

Lok-lok (Loch Loch, Yamlocklock?, Tamlocklock?) ...Village at head of Sycamore Slough --lowest (down river) of Colus villages (W.S.Green).

Malakka....Band in Lagoon Valley (Powers). [Where is Lagoon Valley?
Patwin?]

Mē-deosh'hlabbe (Mīdūclabe Barrett)....Village on W bank Indian
Creek opposite Ladoga P O. (Barrett)

Nēch-ah-wish'hlabbe (Mīcāwiclabe Barrett)....Village on E bank
Little Stony Creek 4 miles SW of junction with Indian
Creek (Barrett)

Nó-is-ap-pe (Noisas?)....Pawenan name for Patwin village on W side
Sacramento River opposite Kūs. -- cum.

Nor-boss (Norbos, Norboss)... Wintoon (of Cottonwood Creek) name
for Patwin

No-wid-de-he... Patwin name for their own village on Sacramento
River 1 mile below Grimes. - *cam*.

Noyuke (Noyukies, Noyuki)... Band on Stony Creek (Wintoon name)
at Jacinto (Powers)

Pah-kah-'hlabbe (PakaLabe Barrett)... Old village on low ridge
between Little Stony and Indian Creeks at junction

Pahl-hu... Pawenan name for village on E side Sacramento River
above Cha-che. - *cam*.

Pah-tin... Patwin band at Wi-ter-ty. Their name for themselves. - *cam*.

Pa-lon... Pocewin name for Patwin on W side Sacramento River above
Knights Landing. - *cam*.

Pat-win (Patween)... Tribe on W side Sacramento River reaching
from Knights Landing up to Kas-sil - or to near
Jacinto. - *cam*.

Po-koom' (PakumLabe Barrett)... Old village near Cook Springs. - *cam*.

Sah'-kahs....Pawenan name for village on E side Sacramento River

5 miles above Kūs. -- *cm*

Si-i (Si-yi, Si-ee)....Pawenan name for village on W side Sacramento

River above Til'-tel and Taht'-nah. -- *cm*

(Si-ee was ^{at} the bend at the upper end of Judge Hasting's
land. -- W.S.Green).

Si-ko-pe (Si-cope)....Village in bend of Sacramento River E of 5-Mile

House (W.S.Green).

Sohole (Sojot)....Name used in 1844 by Gen. Bidwell for tribe between

Sacramento and forks of Stony Creek, Colusa Co.

Taht'-nah (Tat-nah, Tatnah, Tat-no)...Pawenan name for Patwin village

on W side Sacramento River above Til'-til. -- *cm*

(Tat-no village on Col. Hagar's land 4 miles above Colusa. --
W.S.Green).

Tah'-wi-sak (Tawaisak Barrett)...Old village on Little Stony Creek

2 miles S of junction with Big Stony (Barrett).

Tcūhelmen'Labē....See Choo-hel-men'-hlabe.

Til'-til.. .Pawenan name for village on W side Sacramento River

above Koí-loos. -- *cm*.

Todetabi....See Yodetabi.

Töp'hlabbe (TöpLabe Barrett)....Old village supposed to be about 5 miles NNW of Sites (Barrett).

Tu-tu...*upper village of the Corū tribe [-Colusa -Patwin]. 2 miles above Princeton (W.S.Green).

Wikosel (Wicosel)....Band or place in Cotina Valley (Powers).

Wil-lay (Willay, Willi, Willie, Willies, Willy, Willays, Willeys, Willem?)....Tribe in Sacramento Valley meeting Treaty Commr. at Colusa Sept. 9, 1851.

Wi-ter-ry (Wy-terre)...Patwin name for their own village on W side Sacramento River 5 miles below Princeton and 9 miles above Colusa.--*can.* (On upper end of Jimeno grant. --W.S.Green).

Yo-det-a-bi (Todetabi)....Band on Sacramento River at or near Knights Landing (Powers). (May have been Poó^o-win).

Yó-do-e (Yódoi, Yodos)....Old village on or near Sacramento River near Knights Landing (Barrett). May have been Poó^oewin.--*can.*